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COMMONWEAL

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CORRESPONDENCE

Get with it

Staten Island, N.Y.

To the Editors: Though your magazine often adopts a didactic tone, for too long now *Commonweal* has not been instructing or teaching but just dull. It was once the case that when it arrived in the mail I could anticipate a few hours of interesting reading, but for some months now I have not been able to find much.

For a while the letters were engaging; no more. David Carlin's column and the book section stand up, and your editorial commentary is usually good, but the articles are not. They range from mediocre to dull, have little to do with religion or the debates going on in Catholic intellectual circles. Articles by Catholics explaining why they are Catholic are platitudinous.

There are numerous challenging problems in the church today. Apart from your editorials, one finds none of them explored in your pages. *Commonweal* needs a tune-up from banality.

JOHN BRANIGAN

A light dawns

Chestnut Hill, Mass.

To the Editors: It was only after I began to read Margaret O'Brien Steinfels's review of Roger Rosenblatt's book on abortion [June 19] that I realized I've been waiting for years for someone to point out that his "MacNeil-Lehrer" essays are



"I'm sorry, Madam, but I'm afraid that we don't have anything that has a happy ending."

windy, fatuous, self-admiring, and illogical. I guess I'm not crazy after all.

For my money, by the way, you run one of the most thoughtful magazines in the country.

BEN BIRNBAUM

Bosnia's plight

College Station, Tex.

To the Editors: Your editorial on the current political quagmire caused by the war in former Yugoslavia ["No Happy Outcome," August 14] is a sound analysis. It claims that even if Western powers bombed Serbian positions, such action would not end the killing. The implicit reason is that Serbia's victims would resort to the same crimes against humanity that Serbia is charged with.

I would propose different reasons why such bombing would fail, and none of them is military. The West bombed Iraq, and even if it had "finished the job," and killed Saddam Hussein, the Gulf War would still have been a failure. This is because the West in general but the United States in particular refused and continues to refuse to give moral, political, or military support to the democratic aspirations of Hussein's enemies. To be sure, the West is charitable, and keeps the Kurds, as well as the citizens in Sarajevo, barely alive, with humanitarian aid. Neither the Kurds nor the Bosnians are evenly matched with their oppressors, even after their oppressors have been or might be bombed by the West.

Tribalism is not the only sinister force that is dampening hopes for a new world order. America's failure of nerve and its inability to overcome the Vietnam syndrome also play a role. Military victory in the Gulf War did not rid America of this syndrome, for it was denied moral victory in the name of democracy. The Bosnian government as well as the Kurds looked up to America as the North Star that would guide them to freedom, but both peoples have been abandoned to new clones of Hitler. Post-Vietnam America is too cynical about its own motives or the motives of other peoples to fight for freedom and

democracy any longer. Yet no military victory or political settlement can match the moral power that stems from America as the beacon of democracy in the world, first cited by Alexis de Tocqueville. If America could find herself again, and get over Vietnam, there would be a New World Order.

STJEPAN G. MESTROVIC

The writer is professor of sociology at Texas A & M University.

From the editors: On one point, our correspondent misreads the editorial. We did not suggest that Serbia's victims would commit crimes against humanity if they could, but that if Serbia is deprived of tactical superiority the defenders of Bosnian independence would be able to engage their attackers on a more equal footing.

A plus for Quayle

Logansport, Ind.

To the Editors: I thoroughly enjoyed David Carlin's comments on Dan Quayle [July 17]. While sharing Carlin's view of the administration's failure to promote conditions fostering family welfare, I share also his positive assessment of Quayle's stance on family values vs. the cultural elite.

(Continued on page 46)

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COMMONWEAL



Reinventing the laity

Vatican II did not invent the laity, nor issue a Magna Carta on the laity's behalf. But the council's capacious sense of the church itself did provide a kind of "parva carta." This larger understanding, expressed in *Gaudium et spes* and *Lumen gentium*, was exhibited in a new spirit of collegiality between bishops and the pope and among the bishops themselves. A corollary of this collegiality was collaboration—the "working together" of bishops, clergy, religious, laity. Collegiality and collaboration, in tandem, seemed a new way of doing business in the church.

Though the two words continue to embellish conference brochures, their actual practice is in peril. The Vatican's end runs around national episcopal conferences and its current episcopal appointments are, in effect, strangling the spirit of collegiality. As a result, collaboration among bishops, clergy, religious, and the laity, which necessarily rests on a fraternal and collegial relationship with Rome and among the bishops themselves, is gradually being reduced to a matter of top-down choice. It is no small benefit when a bishop or pastor prefers a collaborative style. But since there are no procedures (such as mandatory consultation) to protect collaboration when preferences change, nor established forums, such as required pastoral councils of laity or women religious, to express it, the spirit of "working together" is becoming an option rather than a way of living the Christian life.

Discouragement and disengagement constitute one response. When the pope and the curia increasingly speak and behave as if "we (and we alone) are the church," and the bishops acquiesce in the playing of the Roman card, more and more people will concede their claim—"O.K., it is their church"—and give up. But there is another response—plugging away on doing one's best at what one is doing. That seems to be the preference of those who responded to a query from *Commonweal* about the laity, the church, and the future (see pp. 11-39), the subject of this issue's special supplement. For example, Katharine Byrne: "I know that this [parish] could survive in its essential purpose even if its members met in a store front." Such modest hopes sound a somber note. But where the hierarchy fails in its observance of collegiality and prefers a system of top-down governance to collaboration with the community of believers, the work of the church is diminished and perhaps can go on only in such a small-scale and halfhearted way.

Of course, no one needs special permission to live a Christian life; that comes with baptism. No one needs a mandate to reflect on the Gospels, as Mary Good's review of a history of the Young Christian Workers reminds us. Nor should anyone wait for an invitation. As Ed Marciniak puts it: "The cemeteries of this world are appropriate resting places for countless Christians who spent their lives waiting for cues that never came and summonses that were never delivered." Yet Christians, by definition, need a community. If the decline of collegiality and collaboration di-

minishes the number of ways in which Catholics can participate in the community of believers, that still should not keep lay people from doing what they can. The National Center for the Laity, whose fifteenth anniversary offers the occasion for this special supplement, is one example of this lay initiative. So are Feminists for Life, the Association for the Rights of Catholics, and, in another way, *Commonweal*. There are many others. May their numbers increase.

REPORT FROM BAGHDAD

U.N. SANCTIONS IN IRAQ DEADLY WEAPON, WRONG TARGET

“As for that mysterious child of lies, the Arab, Colonel Wingate can converse with him for hours, and at the end know not only how much truth he has told, but exactly what truth he has suppressed,” wrote a British journalist in admiration of the Governor General of the Sudan in 1900, and thus encapsulated both the arrogance and the hubris that have marked the Western powers’ dealings with the Middle East since the peak of the colonial era. I read those words in David Fromkin’s *A Peace to End All Peace* as my bus rumbled—past a string of oil trucks roaring in the opposite direction—through the checkpoints at the Iraqi border and into the second leg of the seemingly endless fourteen-hour trek across the desert from Amman, Jordan, to Baghdad.

I have just returned from Iraq. I went alone to test my convictions by freely walking the streets, often without a guide, and talking with people. I talked, however briefly, with Iraqi officials in the ministries of information, education, and foreign affairs; with war veterans, humanitarians, doctors, and Christian lawyers. I visited the Amiriya shelter, where two of our “smart” bombs killed 403 civilians, and the Saddam Children’s Teaching Hospital, where I met a dozen infants who, I was told, were suffering—as a double consequence of the war and the milk and medicine shortages aggravated by the embargo—from malnutrition, dehydration, and various blood diseases; and I saw the museum exhibit in the Qishlah government center, which, through before-and-after scale models, depicts how Iraq has miraculously rebuilt the great majority of its bridges, oil refineries, TV stations, etc., to prewar working condition. In one sense, a week is not a long time. In another, when you try to measure something as elusive as human suffering, a single day can seem an eternity. I went wary of the “child of lies” in both their government and mine, yet convinced, by my own application of traditional just-war principles, that the Persian Gulf War had been avoidable, that however just the stated goal of liberating Kuwait, the human cost—in both military and civil-

ian casualties—was disproportionate to the actual good we accomplished.

I also went with mixed feelings about the continued role of the UN sanctions. I had supported economic sanctions against South Africa, and, on a visit there last summer, had seen their effect in the last days of legal apartheid. And I had supported the sanctions against Iraq in the months before Desert Storm. But then sanctions were an alternative to war; they seemed a proportionate, temporary hardship that would inflict less pain than bombing. Now they seemed a continuation of the conflict, hurting those Iraqis who, while the urban elite had rebounded from the war, were least able to recover from the effects of the bombing on their power and water supplies.

I return with most of those convictions and questions reinforced, though—faced with Bosnia’s plight and new allegations about Saddam Hussein’s pressure on the Shiites in the south—less reluctant to use force as an occasional instrument of justice.

But what is the impact of what I saw? One is the exercise of seeing a complex situation from another point of view, of traveling in “enemy territory” and hearing their stories compared to our versions of the same events. The other is the degree to which both Iraq’s own morale-boosting campaign and the articulation of American policy, especially as reflected in the media, seem preoccupied with the person of Saddam Hussein. In Iraq, his image is everywhere—on murals and on TV; in the United States, our conversations jump to him, rather than to the Iraqi people. I open a recent *U. S. News and World Report* (August 10) to “The Next Battle with Saddam.” It depicts a Bush-Saddam face-off, with the familiar pre-Desert Storm graphics and scenarios and the various missiles, laser-guided bombs, etc., we are preparing to employ again. We emphasized this public “get Saddam” posture in June by canceling joint military maneuvers with Jordan as punishment for trading with Iraq (a trade essential to Jordan’s economy), and in August by sending troops on maneuvers in Kuwait. Meanwhile, Saddam zips around in his speedboat as if in mocking mimicry of his nemesis in Kennebunkport.

Faced with the evidence that the Iraqi people rather than their leaders are suffering as a result of the sanctions, we tend to reply that it is Saddam, because he dares to stay in power despite our wishes, who is responsible for their plight. Indeed, to read, for example, the U. S. State Department’s testimony to the House Select Committee on Hunger (March 18, 1992) and that of the Catholic Relief Services (August 1, 1991, and still current) is to read two glaringly different analyses of the same elusive reality: the State Department stresses Saddam’s continued brutality; CRS sees a country “on the brink of a major humanitarian crisis.”

To a visitor in Baghdad, two seemingly contradictory trends seem clear. First, thanks to hard work, ingenuity, cannibalizing spare parts, an embargo-busting trade of petroleum with Jordan (for a while, 50,000 barrels a day), and similar border leaks in Syria, Iran, and Turkey, Iraq has rebuilt nearly 70 percent of the infrastructure the coalition destroyed in the war, restored 90 percent of the electricity in Baghdad, repaired 120 of

the 134 bridges that were bombed, and made the capital once again a throbbing, bustling, commercial—if not quite beautiful—city.

In short, there are only a few downtown signs—like the bomb hole in the face of a prominent office building—of the war. In the good hotels, wealthy Iraqis and foreigners who have changed dollars on the black market can afford the food. In the street markets there are sports shirts, cheap shoes, and blue jeans from somewhere, and huge fish hauled fresh from the polluted Tigris, which a visitor might eat at his peril. An outsider senses that the rebuilt bridges, oil refineries, and communications centers, celebrated in the Qishlah exhibit, are meant to stimulate a rebuilt national pride. We Americans tend to snicker at the omnipresent, towering, smiling wall portraits of Saddam—an Orwellian “Big Brother.” But it is highly possible that Iraqis see him genuinely as the Father-protector. True, the Father has invested his good efforts in Baghdad, rather than on the Kurds in the north and the Shiites in the south; but the consensus seems to be that the July rumors of squashed coups and assassination attempts represent mainly the disappointed hopes of his exiled enemies and the CIA, and that Saddam Hussein, partly *as a result* of our continued sanctions, is growing stronger by the day. An American relief worker, who has studied the situation from the beginning, told me that partly in reaction to the sanctions, the Iraqis have become more nationalistic and have centered that feeling of loyalty on Saddam.

Second, Iraq’s poorest and weakest citizens, particularly the children, are suffering terribly. And invisibly. In one sense their condition has been reported. *See*: the CRS testimony; the British publication *Middle East International* (May 15, 1992); study groups from Harvard and Tufts universities; Murray Kempton’s analysis of Ramsey Clark’s report on his visit to Iraq (*Newsday*, February 27, 1992); a series of recent reports in the *Jordan Times*; and Leslie and Andrew Cockburn’s “Saddam’s Best Ally,” in *Vanity Fair* (August 1992). But only a media blitz—CNN, “Nightline,” “60 Minutes,” *Time* and *Newsweek* covers, and page 1 of the *New York Times*—catches the American public’s attention.

On July 24 as I walked through the wards of the children’s hospital, my guide told me that on the first night of the bombing some mothers, in panic, grabbed their newborn infants from their incubators and ran out into the cold, where the children died. It struck me as an ironic parallel to the later-discredited story, which President George Bush had used in justifying the war, of the Iraqi soldiers who had dumped Kuwaiti incubator babies on the floor. Kuwaitis had even shown CNN cameramen their graves. Each side has its own stories of infant victims.

I moved from bed to bed and tried to look each mother in the eyes. There was nothing I could say, except ask questions. An Iraqi pediatrician worked his fingers over the scrawny torso of a tiny child with bulging eyes and distended stomach and explained to me dispassionately how this child fits into the larger picture of Iraq’s growing infant mortality. True, the government provides a basic ration of rice, flour, sugar, and tea for poor families, and the UN and other agencies distribute food; but,

the red tape of the sanctions, the freezing of Iraqi assets, the shortage of dollars, and rampant inflation made worse by the CIA flooding the Iraqi economy with counterfeit *dinars* all mean a shortage of milk, medicines, syringes, surgical gloves, the spare parts that repair the blood testing equipment, and incubators.

I asked later why Iraq did not confiscate the wealth of the elite who were getting rich on the black market and use that money to buy medicine for children. I got an unsatisfactory answer about the distinction between the public and private sectors, but Murray Kempton answered my question well enough: “Saddam Hussein has always been conspicuously indifferent to the sufferings of his subjects....” Meanwhile, *Middle East International* (May 15, 1992) has reported that between August 1990 and January 1992, 31,330 children below and 67, 636 above the age of five died of malnutrition and disease, and that in the first three months of 1992, 12,000 infants and 19,950 older children died. Infant mortality has trebled and deaths among older children doubled. Beggars, once, I am told, rare on the streets of Baghdad, have reappeared. Little boys hustle cartons of cigarettes to passing cars. And thousands of Iraqis take the fourteen-hour bus trip to Amman to hawk their personal belongings—shirts, plastic jewels, prayer beads—on the street to return home with a few more *dinars* for their families.

True, much of Iraq’s behavior strikes us as self-destructive. It has become increasingly less cooperative with UN and other humanitarian agencies working to alleviate hunger and disease (*New York Times*, August 9, 1992). True, the UN has proposed that, under strict UN supervision, Iraq produce and export \$1.6 billion worth of oil; more than a third of the profits would go for reparations, and the rest for humanitarian relief. Iraq claims that the UN’s restrictions would violate national sovereignty and amount to putting its main resource, its oil industry, into receivership; and that, as one man expressed it to me, using a metaphor for his understanding of Saddam’s relationship with his people, the UN’s control of food distribution would be so tight that “a father could not feed his own children.”

Religious leaders, like the seven Catholic patriarchs of the East, have called for the lifting of the embargo “...to allow the Iraqi people to rebuild themselves and again join with the international community in building up and developing the region upon sound foundations” (*Origins*, September 26, 1991). Why not listen to them? What is the purpose of the sanctions? If the purpose is to force Iraq’s compliance with the UN resolutions on disarmament, it seems, according to a *Washington Post* (July 26) story, that the work of UN disarmament inspection teams is virtually completed, that the known Iraqi missiles, chemical weapons, and nuclear facilities have either been destroyed already or will soon be. Indeed, the confrontation at the Ministry of Agriculture, a UN official admitted, may have been based on a misunderstanding. In fact, a demonstration which I witnessed there had all the elements of a charade. Saddam seems to thrive on confrontation; each apparent defiance of Bush and the UN and their repeated bombing threats solidifies the support of a frightened populace.

The real purpose of the sanctions seems to be to punish the Iraqi people until they see Saddam, rather than Bush, as their

punisher and somehow remove him. There are two problems with this policy. First, it's not working; second, it can't be morally justified, either in its immediate effects (increased hunger, disease, and the deaths of children) or its hoped-for indirect effect (the murder of Saddam). (Note: If John Kennedy's turning his eyes away from the murder of Premier Diem and his alleged complicity in CIA plots to assassinate Castro were worthy of general moral condemnation, how is a national policy to encourage Saddam's murder morally acceptable?)

But weren't the sanctions against South Africa, which also caused some hardship for the common people, seen as morally correct? Sanctions worked in South Africa for three reasons: (1) the black leadership were convinced that the common people were willing to bear the impact of sanctions on themselves to achieve the long-term goal, a democratic society; (2) the South African white elite, who had begun to travel and confront the outside world, were tired of being seen as racist fascists and excluded from prestigious international events like the Olympic Games; (3) these sanctions had a clearly understood high moral goal.

Apply these norms to Iraq. (1) There is little evidence that the Iraqi people perceive Saddam rather than the U.S./UN as the source of their pain; the majority will adapt to the hardship. (2) The Iraqi elite are not shamed by international disapproval. According to the Cockburns and other sources, Saddam's family and his supporters are getting rich on the business and smuggling opportunities created by the sanctions. (3) This administration argued before Operation Desert Storm that the goal of this "just" war, to liberate Kuwait, could not be achieved by sanctions alone. Now, by war, the goal has been achieved. By declining to pursue Iraq's army to the gates of Baghdad and to give military support to the Kurd and Shiite rebellions, which it had irresponsibly invited, the Bush administration signaled that it preferred a stable Iraq governed by Saddam Hussein to a dismembered country controlled by Kurds and Iran-backed Shiites. That restraint was a sensible, morally-defensible policy. We should live with its consequences.

RAYMOND A. SCHROTH

Raymond A. Schroth, S.J., is a professor of journalism at Loyola University in New Orleans.

REPORT FROM LIMA

PERU DECONSTRUCTS 'PATH' HITS, RESPONSE MISSES



nce known as the "garden city," Lima, Peru, is being called the new Beirut. As the nation's capital, and home to more than 7 million people, Lima has become the newest target in Peru's bloody twelve-year guerrilla war. In mid-July, forces of the Maoist Shining Path launched a new offensive against the city that in less than a

month left more than fifty dead, hundreds wounded, and millions of dollars in damages.

The first attack, by far the most devastating, came on July 16 with the explosion of two enormous car bombs in the upscale residential and commercial district of Miraflores. Twenty-two people were killed and many banks, businesses, and hotels were left in ruins.

"The attack was meant to instill fear in the population and demonstrate that the country's security forces and President Alberto Fujimori's antisubversive strategy are not capable of defeating the Shining Path," said Peruvian journalist Cecilia Remon.

Citing an economic and military emergency, the popularly elected Fujimori, backed by the armed forces, suspended Peru's constitutional democracy on April 5. Municipal elections are scheduled for November, but many observers doubt the army will relinquish its newly acquired powers. Fujimori says he will continue as president until his term expires in 1995. For the present, however, the Shining Path's insurgency threatens chaos.

"I don't know what they [the Shining Path] are after," Remon said, "but if they want to attack the state they should go after other people and leave civilians alone."

Richard Cardillo, an American teaching at Lima's Roosevelt High School, whose apartment was destroyed in the bombing, said "there is an ominous sense that no one knows when the next bomb will explode. For the first time, the people of Miraflores, who once thought the violence was directed at the poor, feel that they are now targets."

Despite increased police and military presence in the streets of Lima immediately following the attack, the Shining Path waited only twelve hours to strike again, this time destroying the police station and school in the poor district of Villa El Salvador.

Unlike the people of Miraflores who have the resources to rebuild their lives and homes, the 500 families affected by the Villa El Salvador bombing had nowhere to turn. A majority of the barrio's 300,000 residents are unemployed and live in precarious "estera," straw-mat houses that lack electricity and water. Recent statistics from the Labor Association for Development put the number of unemployed and underemployed in Peru at more than 80 percent.

According to Cardillo, more than the destruction of the bombing, what has stayed with him is the memory of truckloads of Villa El Salvador residents who came to Miraflores to participate in a march for peace. "The contrast between the people was incredible," he said, "but even more incredible was the solidarity that was obvious in the faces of the people. Rich and poor, Peruvians are tired of the violence. People want peace."

However, the possibility of peace seems remote, especially since Fujimori's "self coup" in which he dissolved Congress and radically restructured the judiciary. Violence has intensified since April, with more than 565 Shining Path attacks—more than 400 in Lima alone—and more than 800 people have been killed, 356 of them civilians. In Fujimori's two years as

president, more than 6,200 people have been killed as a result of political violence.

The Shining Path strategy is undoubtedly linked to the increased instability caused by the coup as well as to the nation's persistent economic problems. Although Fujimori enjoys some popular support, he has neglected the country's massive economic and social problems in an all-out effort to convince international creditors and foreign governments that his government is legitimate.

In a recent document, the Peruvian Conference of Bishops stated: "Poverty, which yesterday meant there was little to eat, today has become only the bitter taste of tears." The bishops go on to say that "Peru will not be at peace until Peruvians can feed their children."

Critics say the government, instead of listening to the warnings that increased misery and a heavy-handed, purely military response to the Shining Path would lead only to increased violence, has come up with Band-Aid solutions that have been anything but successful. The first step taken by Fujimori and his ministers after the July bombings was a redoubling of the current vehicle curfew—buses and private cars are forbidden to circulate between 10 P.M. and 5 A.M. without a safe-conduct pass—and deploying additional troops in the city. "The [demented] attack in Miraflores that took innocent lives has further strengthened the armed forces' commitment to an all-out war," Fujimori said.

After several emergency meetings, the government has implemented procedures whereby accused "terrorists" can now be tried and sentenced within twenty-four hours of being captured and most will be tried in military courts or by "faceless" judges. Stiff sentences are being imposed, and the government is also seriously considering the possibility of reestablishing the death penalty.

Regardless of the government's hardline measures, the Shining Path declared an armed strike for July 22 and 23, and Lima residents who made it to work or to school had to do so without public transport—most of the city's buses stayed in their garages. Shining Path cadres shot and burned alive one taxi driver and destroyed more than a dozen taxis and minivans.

Cardillo said that since the July 16 bombing he has been wary about leaving his apartment. "When I'm on the street I keep looking over my shoulder expecting the worst."

He is not alone in his concern. A quick look at Lima is telling: after dark the streets are empty, the usually bustling markets are chained shut, and many of the windows in the city's residential areas now sport masking tape as a protection against explosions.

"I don't feel safe," said Fanny San Miguel, who works for a local nongovernmental organization. "When I get on a bus, the only thing I think about is if the person sitting next to me is a subversive."

That fear appears to be what Shining Path is looking for. In its war against the state, the Shining Path wants to set the conditions for a confrontation between the military and its Popular Guerrilla Army. Indeed, many people fear that the insurgents may be gaining the upper hand militarily. According to Peru's

bishops, the Shining Path, which is widely suspected of dealing extensively in the drug trade, may be able to count on 60,000 followers, far more than the 5,000 members mentioned in the U.S. State Department's annual country profile report.

In spite of twelve years of guerrilla fighting, Peru's military continues to be geared toward a conventional war in which the enemy can be identified and attacked. "The Peruvian military is an antiquated machine, lumbering forward but unable to adjust to the war against the Shining Path," said a Peruvian journalist who asked not to be identified. "The subversives don't show their faces, no one knows who they are or where they are hiding. The government has to realize that this isn't a conventional war, but one which requires a coherent plan of military intelligence."

If this past summer is any indication, the war that has affected the interior of the country for more than a decade—more than 50 percent of Peru consists of army-controlled emergency zones—is deepening. And in spite of Fujimori's declarations, the Shining Path is not about to disappear in the near future.

LUCIEN CHAUVIN

Lucien Chauvin is on the staff of Latinamerica Press and is a correspondent for the Chronicle of Higher Education.

COMMONWEAL BUSINESS MANAGER

In the next six months, we will be adding a business manager to our staff. We are looking for someone to pursue the business interests of the magazine with vigor and intelligence, someone with promotion and business skills committed to working with a small staff and a limited budget to ensure the financial future of *Commonweal*. Previous experience with a magazine, small business, or nonprofit organization is a plus.

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CRIMES & PUNISHMENTS

SENTENCES THAT FIT

Keating, Clifford, Altman, Boesky, Milken, Ostrander, Helmsley, Smallbeer—these are the names of persons with one thing in common. They are now, have been, or very likely soon will be serving time in one of our prisons. With one exception they are, or (as in the case of Clifford and Altman), are alleged to be, white collar criminals—guilty of defrauding the public and the taxpayer, or of accepting bribes, or of giving lying testimony to court or Congress, or of all three of these offenses.

The exception is Ms. Susan Smallbeer, a reporter for the *Rutland [Vermont] Daily Herald*, charged with contempt of court for refusing to testify against her sources in a trial for possible murder. As of this writing, her case is on appeal and final judgment pending. I include her in the discussion only because sentencing her to jail would underline the folly—even the horror—of committing the nonviolent offender to most of our nation's jails or prisons in their present condition.

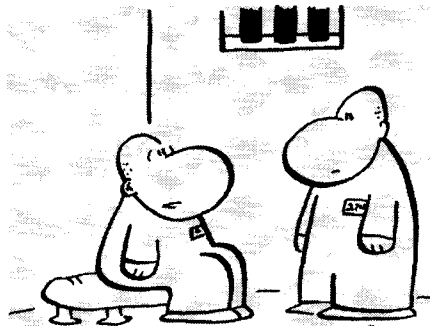
All through this century we have been ambivalent about the purposes of imprisonment. Today we seem to think of it primarily as a way of separating the violent—murderers, rapists, muggers, armed robbers, etc.—from the rest of society in order to increase our common safety. But, because that simple and, on the face of it, sensible purpose is mixed with other historical and philosophical purposes, we also condemn the nonviolent offender to incarceration among the violent and to the same punitive environment.

Among our muddle of purposes are those as illogical and contradictory as the old practice of confining debtors to prison until their debts were paid. The unlikelihood of their acquiring the money to pay while in prison did not seem to occur to the judges of the time. The unlikelihood

of rehabilitation or reform in the grossly overcrowded and understaffed institutions of today does not seem to occur to the right-eous among us now.

Lewis E. Lawes, then warden of New York's Sing Sing prison, wrote in the 1940s, "Because we are at such odds as to the functions of prisons—whether we are to seek retribution or reform—we have never been able to devise a sound, logical, and all-inclusive prison policy" (*Encyclopedia Americana*, 1946). In 1992, an even forty-six years later, one of our possible motives for sending white collar offenders to jail seems to be retribution by making them pay, in the sanctimonious term, their "debts to society" by forfeiting their freedom for a fixed period of time. Another is to deter others from committing the same crimes. We surely don't hope to reform or rehabilitate an eighty-five-year-old like Clark Clifford by putting him in prison.

Even if our intent, in the case of a much younger man, say, was reform, prison conditions militate against the possibility. The conditions Lawes listed in the first half of the century are still prevalent: housing all types of offenders together, depriving men and women of normal sex relations for periods of years, restricting normal contact with relatives and friends, depriving them of purposeful work and opportunities for initiative. Although in the time since Lawes wrote, some of the changes he advocated



"My financing was a little too alternative."

were effected in the federal system and some state institutions, improvement seems minimal and ineffectual in the face of the overwhelming increase in violent (usually drug-related) crime and, consequently, of the prison population.

New York's state prisons were reported in August to hold 12,500 more prisoners than they were built for. A recent "60 Minutes" story showed sixty men for whom only one cot was available at Riker's Island, a New York City jail. In such circumstances it is impossible to safeguard the nonviolent from the violent or even to govern the institution effectively. Some penitentiaries are veritable war zones ruled by the inmates. Gang or Mafia-like control exists even in the so-called "country club" prisons. (The late Bobby Baker, the Lyndon Johnson aide who "did time" in one of these, used to regale Washington friends with tales of how he was protected by Jimmy Hoffa, the imprisoned labor leader.)

What is the point of condemning the white collar criminal to such an environment? The nature of the punishment hardly fits the nature of the crime. There are those, of course, who will find it politically incorrect to intimate that the sentence of a Michael Milken or a Clark Clifford should be different from that of a young armed robber from the urban ghetto. The only answer is that they present a different kind of danger to society and to handle the nonviolent in a different way would reduce the prison population to a manageable number and, perhaps, allow prisons to be made the instruments of rehabilitation they now are not.

Russell Baker, *New York Times* columnist, has treated the subject of white collar sentencing with mordant and effective humor. Commenting on the sentences of Milken and Ivan Boesky he says, "...nobody believes any more that prison gives the public its money's worth in rehabilitation. For people with subtle minds, like Milken and Boesky, a year at a good tough divinity school would probably give us more rehabilitation for our money than ten years in the typical iron cage. ...If the law's goal were punishment it wouldn't bother with prison but simply seize every last sou our Milkens and Boeskys had and leave them to use their wits to survive." He is right. □

STOPPING THE PRESS IN PITTSBURGH

A CITY REMEMBERS ITS LABOR PAST

RUSSELL W. GIBBONS

Pat McDonough, a Teamster delivery driver for the *Pittsburgh Press*, smiled as he marched past the downtown building that housed the 108-year-old newspaper. The *Press* had not been published since May 16. The masthead from newspaper pioneer E.W. Scripps, known to millions in a dozen cities by its lighthouse logo, stood out in the night as thousands of strikers and their supporters encircled the block: "Give light and the people will find their own way."

"We're finding our way, all right," said McDonough, "and it won't be back into that place until we have a contract."

The 5,000 who, along with McDonough, massed July 26 at the *Press* building surprised the organizers of the Pittsburgh Newspaper Unions Unity Council, a sometimes disparate ingathering of the International Brotherhood of Teamsters and ten other unions representing 1,250 members. Two nights later, perhaps 10,000 people attended a prayer vigil which turned into a "strategic victory" rally when the newspaper announced it was stopping the publication of a nonunion edition it had trucked in from out of town. These were dramatic events for union workers and sympathizers in their battle with one of the nation's largest newspaper chains.

What happened in the forty-eight hours between the first and second demonstration in the center of this city that has symbolized industrial power for much of this century was remarkable even to cynical business observers. "A Strikebreaking Bust" headlined the weekly *Pittsburgh Business Times*. It went on to say that the *Press*'s "replacement worker gambit collapsed under pressure from a surprising display of union clout...and overwhelming public support for the strikers...[and which] most observers considered a stunning victory for labor."

Labor in Pittsburgh, and most other urban centers of manufacturing, has not enjoyed many victories in recent years. Unions

such as the steelworkers' and the miners' have taken especially hard hits in the Reagan-Bush decade, a period in which core manufacturing industries declined dramatically in states like Pennsylvania. And during the past year Pittsburgh has experienced two other significant strikes—a three-week strike by Transit Authority bus drivers and a six-week strike at Giant Eagle, the area's largest grocery chain.

Those two work stoppages had mixed results. The public responded with sympathy and support to the grocery clerks and meat cutters, helping them to win a new contract. However, bus drivers gained little support and received a critical blow as the newspaper walkout approached its confrontation. A judge ordered 2,700 transit drivers and mechanics back to work in April, and on July 30 the State Supreme Court upheld that ruling, saying that binding arbitration was not required. They are still working without a contract.

At the *Press*, management turned to a badly-conceived and crude strategy of bringing in outside replacement workers to drive the routes of 600 Teamsters, who along with most of the other *Press* unions had been working without a contract since last December. Advertisements placed in Boston newspapers



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promised \$15-hourly wages “for temporary work in a labor dispute.” More than a hundred replacement workers were transported to Pittsburgh and housed in suburban motels.

The tactic, reported every day on local television and radio, cut into the raw nerve of the Pittsburgh area, still experiencing the aftershock of the almost total shutdown of the Western Pennsylvania steel industry and the erosion of thousands of other manufacturing jobs in the past decade. “Everyone knows someone who lost a good job, and many of them experienced it in their own family,” says labor economist Edmund Ayoub of Duquesne University. “Public revulsion of bringing in replacement workers—and they are called scabs here—was just too much to take.”

This scenario, serious though it is to the Pittsburgh economy, took on an almost comic opera aspect with the daily bungling of the parent E.W. Scripps Company and their *Press* managers. “If we went to central casting and asked them to bring in some heavies to make stupid decisions, we could not have done better,” said George Curtin, a coordinator for the Unity Council.

A termination notice earlier in the year to some 4,300 boys and girls who distribute the *Press* and the morning *Post-Gazette*—another tactic in management’s new distribution plans—made the newspaper a Scrooge employer from the start of the impasse. Incredibly, intimidating letters were also sent to carriers who distributed the union weekly on their old routes, and who formed effective information lines at Toys ‘R Us, an advertiser who patronized the *Press*’s strikebreaking “shopper.” Then the company supplemented its own guards with an outside security force, clad in military-type uniforms complete with combat boots. “We couldn’t believe it,” said McDonough. “Brown shirts and most of them wore those dark sunglasses like a Southern sheriff!” These guards were beefed up by other security from Vance International, a Virginia-based agency which has a long track record in labor disputes.

Initially, the newspaper’s agenda was to eliminate 450 of the 600 Teamster drivers and implement a new distribution system using some thirty city and suburban drop-off points instead of the thousands of drops the Teamsters make to get the papers to neighborhood route carriers. The paper intends to hire part-time adults to deliver the papers in their own cars instead of the traditional youth carriers. According to Deborah Reed of Frontlash, a labor-student coalition, grandfathers and senior neighbors, fixed-income seniors, would drive the routes. “A few senior citizens are easier to control than one Teamster driver,” Reed said.

The *Press* contends that the present distribution system is too costly, and thus it needs to eliminate three-quarters of the present Teamster drivers and distributors. The company says that each Teamster job costs it in excess of \$52,000 annually, factoring in benefits and incentives. According to the *New York Times* (August 16), teamster salaries average \$43,000. The Unity Council puts that figure in the mid-thirties. The management attitude apparently was expressed by *Post-Gazette* editor John Craig, who said that the drivers had “simply stayed too long at

the dinner table.” The union disputes the company’s figures, and while it acknowledges that staffing changes are necessary, it is unwilling to accept such a deep cut in its membership. Shortly before the July 26 confrontation, the company lowered the number of jobs it sought to cut to 225.

Earlier this year Steelworkers President Lynn Williams could look out of his twelfth-floor office next to the *Press* building and saw the approaching storm. He authorized the AFL-CIO Strategic Approaches Committee to send in a team to work with the Unity Council. The union turned over a first-floor meeting hall and offices to the strikers, a command post that would prove invaluable during the strike.

A warning by the two newspapers that they would resume publication on July 27 “with or without” their union workers set the stage for confrontation. The city canceled all police leaves and made a show of force at the newspaper building, which faces a park at the confluence of the three rivers which frames Pittsburgh’s “Golden Triangle.” Rumors of an eleventh-hour agreement proved false as pickets reported the sounds of the presses starting up (a week earlier the *Press* had covered up the display windows that had always offered a view of the mechanical process for both newspapers). Shrouded in secrecy, protected by its private security force, the company began to move the replacement drivers into its delivery compound in rented vans.

Some time after 6:30 on the morning of July 27 a phalanx of city police, using billy clubs, attempted to move hundreds of strikers away from the compound entrance. At this point one of the strikers yelled, “Sit down!” The well-tried labor and civil-rights technique worked. A burly retired steelworker, George Edwards, was the first of a dozen to be arrested. Others immediately took their places, locked arms, and sat down until the police decided that they could not clear the way.

In several suburban distribution centers, the inevitable smashing of windows and isolated violence took place. But the company’s next step proved more than counterproductive. The newspapers were being trucked in—first, it was believed, from Ohio and then from Canada. It was the final assault on irate local working people—a newspaper distributed by out-of-state drivers and printed over the border.

The city responded quickly, declaring that it would revoke the newspaper’s tax exemptions because it was publishing outside the city and that it would have to pay occupancy and wage taxes for the replacement workers. “A scab tax,” said Pittsburgh’s finance director. A local judge issued an injunction barring the newspaper from requiring independent dealers to cross picket lines, saying they were in violation of the state’s antistrike-breaker law.

The mayor of one suburban community ordered a distribution center in his town closed because of code violations and its proximity to a day-care center. Other officials did the same, reflecting the views of Pittsburgh City Council President Jack Wagner who said, “People here look after their own, and today

(Continued on page 40)

THE LAITY

ESSAY: Philip J. Murnion • **REFLECTIONS:** Ed Marciniak
Dolores Leckey • Katharine Byrne • Paul Elie • Gregory F.
Augustine Pierce • Ed Sellner • Sally Cunneen • Marian
Burkhart • Steven Englund • William H. McGarvey, Jr.
Kevin Doyle • Jane Lewis Engelke • **REVIEWS:** James R.
Kelly • Paul E. Dinter • Mary O'Neil Good • Karen Sue
Smith • **DRAWINGS:** Franklin McMahon



BY WAY OF INTRODUCTION

In December 1977, a group of lay people, clergy, and religious issued *A Chicago Declaration of Christian Concern*. The fifteenth anniversary of this "gracious but uncompromising polemic" against "the steady depreciation [since Vatican II] of the ordinary social roles through which the laity serve and act upon the world" provides the occasion for *Commonweal's* special issue on the laity.

Back in 1977, the *Chicago Declaration* in its protest against the clericalization of the laity cited these examples: the growing involvement of lay people in church ministry; the growth of the permanent diaconate; the clericalization and radicalization of social justice efforts, that is, the tendency of priests and women religious to set the agenda for the laity's social justice activities and to define those activities as lying outside the ordinary life of lay men and women as parents, citizens, and workers.

The *Declaration* lamented the decline of organizations and groups that, before Vatican II, had been effective supports for the laity in their work in the world and decried the "loss of a generation of lay leaders."

The *Declaration* concluded by saying: "We are deeply concerned that so little energy is devoted to encouraging and arousing lay responsibility for the world. The church must be constantly reformed, but we fear that the almost obsessive preoccupation with the church's structures and processes has diverted attention from the essential question: reform for what purpose? It would be one of the great ironies of history if the era of Vatican II which opened the windows of the church to the world were

to close with a church turned in upon itself."

Several of the *Declaration's* signers joined in the establishment of the National Center for the Laity, which has continued working to keep attention focused on lay responsibility for the world, for politics, for the economy, for neighborhoods, for families, for the workplace. The Center has pursued these and related issues through its newsletter *Initiatives*, several booklets linking faith and work, and by organizing Business Executives for Social Justice.

What about the line the *Declaration* drew around the vocation of the laity in the world? Are there "two laities," those who work "in the world" and those who work "in the church"? In ever increasing numbers, lay people are working in parishes and church institutions as well as in official church bodies. Philip J. Murnion (page 23) analyzes the factors that have further blurred a distinction the *Declaration* was keen to maintain.

What the *Declaration* called "the almost obsessive preoccupation with the church's structures and processes" remains so for several groups. The Association for the Rights of Catholics, Call to Action, the National Association of Lay Ministry, Catholics United for the Faith might argue that they have good reason for their preoccupations. They are concerned about the direction of the now post-post-conciliar church; depending on each group's viewpoint, they want to save or to stem the spirit of reform initiated by Vatican II; they feel they must address, and sometimes contend with, church teachings that directly affect the life of the layperson—issues like war and peace, economics, the role of women and men in family and in society, birth control, abortion, the relation between morality and civil society.

In observance of this fifteenth anniversary and the rich, diverse, and contentious debate that the *Declaration* initiated, *Commonweal* has asked a number of men and women to reflect on the role and responsibility of the laity in 1992 and over the next ten years. Their responses follow. □

WHY WE WROTE IT

Ed Marciniak

The *Chicago Declaration of Christian Concern* had its origins in a "committee on the laity" established in the mid-seventies by the priests' senate of the Archdiocese of Chicago. Monsignor Daniel Cantwell, its chair, was uncomfortable with the all-clergy membership and decided to broaden the committee to include a majority of lay people. The idea of a *Declaration* then took root. As it went through various drafts, the question was whether to issue the *Declaration* as a committee of the priests' senate or apart from it as a free-standing, ad hoc group of concerned Christians, priests, religious, and laity. We agreed unanimously that we would go our own way as Christians, on our own authority and responsibility.

Declarations ordinarily emanate from theologians and those associated with them. Or from political revolutionaries. The uniqueness of the *Chicago Declaration* was that the great majority of the signers were lay Catholics, women and men highly respected in their occupations and professions. With one exception, none of the laity was on any church payroll. They were not clerical "yes" men or women. Most of them are

alive today, and continue to be active leaders in industry, the arts, unions, government, communications, medicine, and elsewhere.

The strengths and shortcomings of the *Declaration* cannot be separated from its signers or understood apart from their experiences and concerns which were not, in the first place, theological. They were not composing a theological treatise for subsequent exegesis, however friendly, by theologians or philosophers. Since the signers were women and men of influence in the marketplace, they were, in the main, leaders not followers. All took their commitment as Christians seriously—seven days a week. As Christians, they were not reluctant to criticize the conventional wisdom then dominating pastoral ministry. The priests and religious who cosigned the *Chicago Declaration* were giving public witness to their support of the concerns expressed by lay Christians.

The theology of lay Christians enunciated at Vatican II had already been the operative pastoral theology—among the signers—in the decades before the council. The *Declaration* expressed our disappointment that, despite Vatican II, many pastors, bishops, heads of religious orders, other ministers and theologians had become so preoccupied with lay ministry that they were neglecting the responsibility of ordinary Christians for the salvation of the world.

The organizations cited in the *Declaration* were the result of collaboration between Christians, lay and clergy. We approached our task primarily as Catholic Christians, only secondarily as priests or laity. We respected each other as equals. Neither was subordinate to the other. That experience was exhilarating, unforgettable, and undeniably Christian. Is it any wonder that the departure of these organizations was mourned?



Should it then be surprising that the U. S. "peace and justice commissions" that followed Vatican II and lodged in pastoral centers, chancery offices, or religious orders were unsatisfying substitutes? It is these substitutes which are more like the earlier "Catholic Action" as they now enlist the laity in the ministry of bishops and religious superiors.

What has been lost? Let me give one small example. Recently, at Sunday liturgy in an inner-city church in Chicago, the pastor passed out certificates of ministry to honor various members of the congregation, including the teachers in his parish school. The criteria of selection were such that honors went solely to persons formally affiliated with the church. All these were invited to the altar to receive recognition. Sitting next to me in the pew was a dedicated, talented Catholic woman, an active parishioner, who taught in a public school. She received no recognition or acknowledgment of her calling as a Christian. Her experience, not an exception, is one more reason why the anguished concern voiced fifteen years ago in the

Chicago Declaration has not abated.

The *Chicago Declaration* was a *cri de coeur*, expressing our Christian concern. That was its strength and why it continues to make waves in 1992. Was its pastoral, practical, and experiential perspective a weakness? Perhaps. But the scope of the *Declaration* was clearly delimited. It was meant to be a gracious but uncompromising polemic on behalf of a cause. Its rhetoric was deliberately designed to trouble theologians, bishops, and their colleagues and to challenge the direction of current trends within the church.

Rank-and-file Christians in the last decades of the twentieth century need not beg a theologian or a bishop to furnish them with their work ethic. After all, God encounters men and women individually to seek a personal response. Their world is "a gift and task from God." It is an ungodly mistake for rank-and-file Christians to pass the buck and rely solely on a theologian or bishop to supply them with a work ethic.

The cemeteries of this world are appropriate resting places for countless Christians who spent their lives

waiting for cues that never came and summonses that were never delivered, who bided their time looking for others to take the initiative and bear the burden of responsibility. These Christians blamed stodgy pastors, cautious prelates, or academic theologians. But other Christians with a sense of personal responsibility recite their act of contrition, pick up the common burden, and then stride into the darkness. To wait and do nothing is to be nothing. □

Ed Marciniak is president of The Institute of Urban Life in Chicago. One of the signers of The Chicago Declaration, he was also a founder of the National Center for the Laity and served as president.

HOW WE SAW IT

Dolores Leckey

The Chicago Declaration and I arrived at the National Conference of Catholic Bishops (NCCB) at almost the same moment: the autumn of 1977. I came as the director of the newly established Secretariat for the Laity. The Declaration was one of my first pieces of official mail, a kind of alarum that lay people were in danger of losing their way. The danger was thought to be the rise of lay ministry, a new phenomenon in Catholic life.

Generally speaking, the bishops on the laity committee looked upon the new lay roles as the work of the Spirit; still, they wanted to study and ponder the new movement. The Declaration's caution that the growing emphasis on lay ministry was a distraction from the laity's transformative role in the affairs of society

was kept in view as informal research proceeded.

For fifteen years now I have been probing the relationship between lay ecclesial ministry (volunteer and professional) and the "worldly vocation" of the laity. The consultative process in the United States that preceded the 1987 Synod on the Laity heightened a portrait of the laity that had been sketched through anecdotal evidence over the years: one of lay people receiving a Christian formation through the medium of ministry. As men and women engage in liturgical ministries, social action work, and catechetical service, they often become more thoroughly grounded in Scripture, sacramental life, church history, and service to the poor. As a result they become more sensitized to society's ills and more attentive to human need. It is well to bear in mind that these laity are not withdrawn from the world. They still care for homes and families, manage budgets, attend PTA meetings, and try to meet civic and social responsibilities.

Several recent projects suggest a relationship linking lay ministry with formation for Christian life in the world (see Dean Hoge's work on lay leadership, the Notre Dame Study of Parish Life, and the recent study by Philip Murnion of *New Parish Ministers*). Personally, I would welcome more research into precisely this question. For, when asked what I consider the most pressing challenge for Catholic laity (as the editor of *Commonweal* has done) one stands out. With a worldwide multicultural revolution underway there is a critical need for an informed and *formed* laity who can bring the mind and heart of Christ to concrete situations.

As a global society we are undergoing massive change with migrations of whole populations to new places. Not since the break-up of the

Roman Empire have so many people been on the move. In Europe, Islam is now a powerful presence and Catholic laity must establish new relationships with Muslims sharing schools, social services, public facilities, and neighborhoods. In the United States our new neighbors are increasingly Hispanic, Asian, and Caribbean. The challenge goes beyond our efforts to create multicultural church agendas, which we regularly do at the NCCB. It even goes beyond our children marrying people of other races and ethnic/cultural backgrounds, which is happening with increased frequency. Those situations are softened by a shared economic and educational ethos: university degrees and middle-class values. Love helps, too.

But the more critical challenge, I submit, lies in the area of collaboration across socio-economic lines on behalf of development and justice for all: the old fashioned *common good*. As huge numbers of "different others" move into our neighborhoods, fill our schools, and flood the lower end of the job market, there often is a resistance to shifting resources to meet the needs of the newly arrived. Will parents remove their children from schools where ESL (English as a Second Language) is prominent? Will taxpayers refuse new initiatives? Will parishioners support a multicultural pattern of liturgies and parish services? There are other questions. Who will care about the deepening fissures in our society? Not only between people of different races and religions, but between those who have jobs and those who do not; and between those who have homes and those who do not?

How these questions are answered—not only in words but in actions—depends to a large degree on the formation of lay Christians. Formation enables us to apply

Christian principles, theology, and spirituality to the concrete events of daily life. This formation has three components, in my view.

The first is that of Scripture study wherein one discovers that biblical justice has a different texture, a different emphasis than English (and American) common law. Biblical justice focuses on the poor and calls for priority on their behalf. Exposure to that notion of justice can be life-changing.

The second component is that of Catholic social doctrine that can help situate the new questions of our time in the great stream of teaching from *Rerum novarum* to *Centesimus annus*. How else will we come to understand that the question for Christians is not am I better off than last year? But are *we*, society, better off?

The third component is that of deepened prayer. This may be the most crucial for several reasons.

Clearly one's own capacity for change and for the reception of others is enlarged, as we stand humbly before God. (To pray is to come near to God, and to come near to God is to change, says Evelyn Underhill.) There is another reason, too. As we seek to find common ground with other believers who increasingly may not be Christian, our credibility as professing Christians is at stake.

At its best lay ministry opens one to Scripture, to doctrine (including social doctrine), and to the depths of prayer. Obviously it is not the only door to formation. Lay movements like the Focolare, the Cursillo, the Christian Family Movement are all rooted in Scripture, church teaching, and the life of prayer. They all take seriously the Christian imperative to be reconcilers and bearers of justice, truth, and peace. But the need for an intelligent, gospel-inspired response to the multicultural challenges of

our time demands varied opportunities for formation. Lay ministry appears to offer men and women in parishes and on campuses ready access to these formative ways. As such it deserves encouragement and support.

What we have associated with the laity's vocation to be a leaven in the world of family commitment, the workplace, political and civic responsibilities, the works of charity and justice, coalesces around today's multicultural revolution. Ten years from now, when the *Chicago Declaration* celebrates its silver jubilee, the need for an intelligent response will be even greater. Hopefully the presence of lay ministry in our church with all its attendant preparation will help lay Catholics to look to the mind and heart of Christ as they strive to be in dialogue with very different others. Perhaps like Benedict in the fifth century—whose vision and mission grew out of a similar cultural challenge—the laity may find ways and means to form new kinds of community, ones that offer hope to strangers and sojourners alike. □

Dolores Leckey is executive director of the Secretariat for Laity and Family Life.

WHERE THE GOSPEL LIVES OR DIES

Katharine Byrne

will forego the invitation to think in cosmic terms about the church, choosing to focus briefly on the parochial. My church is a large, ornate, and grandiose edifice, conceived in the last days of



ecclesial architectural excess and not yet paid for. Each week now the disparity between income and budgeted bare needs is about \$2,500.

Strangely, this time of serious financial need coincides with a time of faith and hope and generous giving on the part of our small band of hard-pressed leaders. Our priests are intelligent, loving, inspired. They speak the word of God and live it, making it known to us clearly, sharing the small joys and many sorrows of this community of believers.

Each morning I hear the petitions of those of us who can speak English. Through them we share one another's joys and troubles. *Commonweal's* editors ask about "obsessive preoccupation with the church's structures." Insofar as they are "structural," our concerns are about the leaking roof and the heating bill. The pastor does the shopping for the rectory; he knows the cost of food and the number of persons who ring the doorbell asking for some.

I subscribe to and try to read the requisite Catholic publications; theologically undereducated, I stand around the edges of the divisions and arguments in the larger church; increasingly, however, my concerns reach no farther than my own populous community of diversity and troubles. This is my church, this is where the gospel lives or dies. If its financial structure is deemed not "viable" in the next ten years, or in the next ten months, by those in charge of such decisions, I know that this church could survive in its essential purpose even if its members met in a storefront. □

Katharine Byrne, a frequent Commonweal contributor, lives in Chicago.

THE BOY IN A VELVETEEN SUIT

Paul Elie

To one who was a recalcitrant altar boy in a velveteen leisure suit in 1977, the *Chicago Declaration's* concern that "so little energy is devoted to encouraging and arousing lay responsibility for the world" unavoidably brings to mind the Call to Action and its rallying cry "We Are the Church." Call to Action's reprints of texts from the mass media arrive in the mailbox along with *Entertainment Weekly* and the latest missive from the folks at J. Crew. Among this jumble of exhortations, the cry and the statement alike seem to be made as against the clergy: we, not the clergy alone, are the church; so you, the clergy, must devote more energy to rousing us. "J. Crew wearers unite! We have nothing to lose but our parochial-school plaids!"

Fifteen years after the *Declaration* and three decades after Vatican II, this approach has lost a large measure of its truth and its power. For a generation the laity has defined itself as against the clergy—and chiefly as against the hierarchy—as a force in American Catholicism, asserting the laity's inalienable rights; its demographic authority; its value as a well-spring of skills, insights, and spiritual ardor. One hopes this was necessary and guided by the Spirit (although, given the rhetoric of lay leaders, the touch-and-go state of vocations to the priesthood is no surprise: today's American Catholics are raised from baptism not as Catholics but as lay Catholics).

Unfortunately however, such rhetoric has introduced one more adjectival division among Catholics, and has sanctioned a curious anticlericalism within the church in the name of the *sensus fidelium*. Worst of all, such efforts have sometimes allowed lay Catholics to smugly believe they are doing the church a favor by remaining faithful.

Having justly claimed the laity's rights, those who now speak from and for the laity must more vigorously claim our responsibilities—not as lay people, but as Catholic Christians. "We are the church"—but why? We believe in Christ and his church and his promise for the whole world. Among lay leaders there is talk of "being church" and "doing church." This active-verb approach empowered many, no doubt, but it obscures the fact that the church is much larger than we are, a proper noun extending behind us in time and beyond us into heaven. So we must also be stewards of the church—of God's word in Christ, of the church's long faith, of the Spirit's guidance. And we must now be stewards in ways that are more distinctively Catholic than those pursued in the recent past.

Across the ecclesial spectrum, such as it is, those who would reform the church and the world have sought to do so in ways that often seem only incidentally Catholic. One side may champion democratic structures and cultural trends, even when democratic politics and culture are seen as debased. Another pursues constitutional measures grounded in a natural law tradition, which, while it claims to address all people of good will, can make ultimate sense only to those who share its deeper grounding in Catholic tradition—who often seem scarce even within the church itself.

If contemporary Catholics seem

expert in doing things in the Catholic name, we nevertheless must not forget to *be* Catholic—must not allow policy to displace piety, must not lose our own quirky callings in a generalized zeal to call the church and the world to holiness. Aware that we are the church, lay people must keep in mind that in the U.S. each day there are fewer clergy to steward the church for us and serve as our straw men. More important, we must keep in mind that although we are the church, the church is not ours—not the laity's, not the clergy's, not the hierarchy's, but Christ's. He is the one to whom attention must be paid. His is the voice that needs to be heard. His are the rights that must be recognized. His is the sense to which we must be faithful. Those who would lead must follow, mindful that we can hope to rouse the world only because he rouses us. □

Paul Elie, a frequent Commonweal contributor, also writes for the New Republic and Lingua Franca.

OFF YOUR BUTTS...

Gregory F. Augustine Pierce

The greatest challenge to American Catholic lay people in 1992? Ten years from now? It is, and will be, I presume, the same as it was 2,000 years ago—to transform our homes, our workplaces, our neighborhoods, our communities, our nation, our world so that they look more like the kingdom of God than the kingdom of mammon.

Let's face it, we American Catholics haven't done such a great job of it lately—at least judging by the results. True, we have achieved



great power and responsibility in virtually every major sector of society. We are well-represented in government, business, education, social service, the arts, labor, law, medicine, the military, and the media. But it is sometimes hard to prove that the country is any better for our presence.

The problem is exactly what the signers of *The Chicago Declaration* identified fifteen years ago. So many of us have lost the sense that it is our efforts and activity in the world—not what we do in, for, or with the church—that define us as “good” or “not-so-good” Catholics. The real revolution in the American church would not be the laity taking over the church, but the laity taking over the world.

What would I like the church to do for me? Kick me and my fellow Catholics in the butt and tell us to get out there and do what we're supposed to be doing (and maybe recognize us once in a while when we do).

What we lay people do not need from the church is to be guilted into solving the clergy shortage by volunteering (or being paid) to take the place of the priests we don't have. Nuts! It's clear to anyone willing to look that there are plenty of vocations to the priesthood if the church will just ordain women and

married men and women. The vocation shortage we should be worried about is that of good workers in the vineyard—not the churchyard.

What would I like to do for the church? Keep reminding those who work for the church that their primary job is to help us do our primary job (and maybe recognize us once in a while when we do). □

Gregory F. Augustine Pierce is the copublisher of ACTA Publications in Chicago and the past president of the National Center for the Laity.

ON YOUR FEET

Ed Sellner

In his last public address, Thomas Merton said something that has implications for those concerned about the vocation of the laity “in the world” as well as the vitality of their churches. He told an audience in Thailand a few hours before he died that “from now on everyone stands on his [or her] own feet.” He said that this was a good principle that applies not only to monastics, but to all Buddhists and Christians. He implied that each person must assume greater responsibility for the values, beliefs, and spirituality that he or she cherishes, not relying passively upon appointed leaders nor outdated ecclesial structures to ensure their survival. In effect, Merton seemed to say that where leadership is lacking, provide it, and where nothing is being said, let one's voice be heard.

As a pastoral theologian, teacher, and writer, I have advocated for years that Roman Catholic laity—no matter where they live and work—be recognized for their competence and be treated as full partners in the life of

the church. While I originally saw *The Chicago Declaration of Christian Concern* as a healthy corrective to too much concentration on institutional ecclesial problems and not enough on lay leadership in the social, political, and cultural life of our nation, I now find myself increasingly concerned about the survival of the institutional church and our sacramental life. The National Center for the Laity is an excellent example of lay Christians standing, as Merton recommends, on their own feet. At the same time, however, I think it is irresponsible for any of us to ignore recent studies that reveal the "graying" of our clergy, the declining numbers of those in religious communities, the loss of large numbers of Hispanic-American Catholics, the frustration and anger of many Catholic women and men that their opinions and experiences do not seem to matter when it comes to ecclesial decisions that affect us all.

Those Roman Catholics who say that we don't really need an institution any more, and that we should "just let it die" ignore what history teaches about the demise of religions and churches that have no structures to ensure continuity. Those who say that lay Roman Catholics should concentrate their energy and attention solely upon their workplace and vocation "in the world" seem to presuppose that Vatican II was only about transforming society and not church life. They also seem to believe naively that everything "in-house" will somehow take care of itself, and that the sacramental life will automatically be available to their children.

In these last days of the twentieth century, Roman Catholics stand at a crossroads in which denial of problems only adds to the malaise and only increases the likelihood of further institutional deterioration. We in North America are faced with the

distinct possibility that within a decade many of us will lose our most important spiritual legacy, the Eucharist, primarily because of an unwillingness to accept a married clergy, a phenomenon which has been with Christianity since its earliest days and which every Christian church except ours has welcomed for centuries. Learning "to get by" without the Eucharist, as some are now recommending, should not be considered an option, since the Eucharist is not just a private devotion, but a practice that lies at the heart of Christian spirituality and of church life. Lay people, while standing on their own two feet, should stand *together* in asserting that the availability of the Eucharist continue. To trust in the Holy Spirit to provide is one thing; to overlook where and whom the Spirit is providing, quite another.

I also believe that the distinction that is made between the laity who work "in the world" or "in the church" is a false one that only makes antagonists of those who need each other for mutual support. We have too much in common to be portrayed—or to see ourselves—as rivals. As lay Christians, we all face financial difficulties, conflicts between family and professional responsibilities, and a love for both our Christian faith and our world. Our greatest challenge today and in the next ten years is to help each other make our nation and our church more responsive to the vital needs of our planet as well as to the deep concerns of those who long for economic stability, educational opportunities, full equality, ecumenical progress, and genuine spiritual growth. Our best hope is to encourage effective leadership wherever it is found. □

Ed Sellner teaches in the religious studies department at the College of St. Catherine, St. Paul, Minnesota.

GOD'S MATERNAL PRESENCE

Sally Cunneen

We are emerging from a long historical period in which the authorities and forms of religion defined the growth of the people who belonged to it and tried to live by its ideals. Today we are in a crisis—not just of belief but of human and earthly survival. As an older mother and longtime college teacher, I want to stress the opportunity the moment offers our conflicted church: to help its people grow into free, loving human beings who can respond to this crisis.

We who are, or would be church, must deepen our identity in response to the reality and mystery of this world. We must shuffle off old scales, burn off the fog of assumptions and stereotypes that limit our receptivity to the world through which the Spirit tries to reach us. We need to develop new vision if we are to make the old tradition alive in our minds and actions.

What has helped clear my vision, stopping me short of any easy answers and moving me to keep on seeking, is the true story by Tillie Olsen—author of *Tell Me a Riddle*—about her own dying mother. A Jewish immigrant, Olsen's mother had passionately rejected official religion because in her native Russia it had seemed part of her people's oppression. Just before her death, however, Olsen's mother dreamed that someone was knocking on her bedroom door. She smelled a marvelous smell, heard a neighing sound, and saw three wise men in gold, blue, and

crimson robes, embroidered as in her old village. "We've come to talk to you," the first one said. When she replied, "I'm not a believer," he assured her, "We don't want to talk about that. We want to talk about wisdom."

"Come in," said the dying woman. Then she saw that they were really women, not men, peasant women as in the old country. They were worn out, but they had come in, they said, to worship a universal human infant who was going to be crucified into divisions of sex, race, and class. In her dream, shortly before she died, Olsen's mother joined them in this worship.

This mother points to the deepest levels of spiritual community shared by all human beings and the long, painful conflicts that must be resolved among them. She reminds us too of God's maternal presence among the poorest of the poor. If we, who consider ourselves believers, could join her in this worship, each Eucharist would see us leave the church with a deeper sense of connection between all the experiences of our lives. Strong in the awareness of our own personhood, we would be realistically dedicated to the elimination of the multiple crucifixions we see all around us. In the everyday encounters that consume most of our time, we might then be able to keep our new vision sharp, realizing the

opportunities for response in totally unexpected places. As the country priest insisted at the end of Bernanos's novel, "All is grace."

My hope for the church is that we shall grow into such a community. My sense of the church is that of living human beings in touch with tradition, spurred on by such a vision. We all need to grow in order to become what we are not yet. And our most important death has to do with dying to our independence, as individuals, and so coming to life as persons who recognize our interdependence.

This is our challenge as church, to use all our human talents and knowledge to integrate our faith into committed lives wherever we live. Unexpectedly, such a church sounds very like the image of Mother Church described by the church Fathers, one that emphasizes the responsibility of the varied faithful for each other, their effective and genuine participation, and their authentic and living collaboration in the duties of the community in this world. It is up to all of us in the church, from the youngest altar girl to the oldest bishop, to make that tradition live today by our own choices. □

Sally Cunneen, professor of English at Rockland Community College, is the author of Mother Church: What the Experience of Women Is Teaching Her (Paulist).

BLURRING THE LINES IS FINE WITH ME

Marian Burkhardt

God keeps his promises: The Holy Spirit was not on vacation from just before Trent until the eve of

Vatican II, nor has he been out to lunch ever since. Given an awareness of that underlying premise, it's easier to arrive at a right relationship not only between tradition and change but also between the clergy and the laity.

Of all of us, I would ask balance. I am disturbed by those, clerical or lay, who batter tradition as such, who see the church of the past solely as the bailiwick of sexually repressed misogynists who clutched at power to compensate for the impotence they feared. The Christian era had its share of that sort of thing, as we know from its literature. (So also did the preceding era, and so does ours.) But what we call the age of faith had much else as well, particularly the habit of glorifying God by seeing his creation as blessed, as crowned by those who reflected his image and likeness in their very fecundity, both physical and spiritual. (And not all of its authors needed Freud to tell them that the two are intertwined; witness the opening of *The Canterbury Tales*.)

I am distressed in equal measure by the defensiveness of much of the hierarchy and many of the laity. Remembering that the Spirit is still with us, it is possible to see not impending chaos but promising growth in what has changed in the modern world, even the secularizing of much that was once the undisputed domain of the church. Thus, the blurring of the lines between cleric and lay is



fine with me. Why shouldn't a more highly sophisticated laity act in the worship and governance of the church in roles once reserved for the clergy? These men and women need only recognize the special charism ordination confers—a charism not limited to the forgiveness of sin and the consecration of bread and wine.

Similarly, why shouldn't the clergy involve itself in matters of worldly concern, so long as its members take note of the charism of the laity, and recognize that this charism evolves with time—that, for example, lay functions will change when the laity becomes far better educated than was the case when some habits of the church were formed.

It is in matters of sexuality, where their touch ought to be exceptionally light, that members of the hierarchy seem most obtuse. It in no way diminishes the magisterium that so many lay people cannot accept *Humanae vitae's* stand on birth control, for the people of God are part of the magisterium, and special insight into the meaning of the marital act is surely part of the charism of the baptized who have received as well the sacrament of matrimony.

But the hierarchy sometimes gets it absolutely right. The pastoral letter of the American bishops on the economy, a model of its kind, cast light upon the present by enunciating principles mined from the deposit of faith and the wisdom of the past, but left to economists and politicians their area of Christian activity, the incarnating of such principles in the conditions of today.

When the hierarchy speaks with such a voice, as it does far more often than its critics are disposed to admit, it does for me what I want it to do. It makes it easy for me to do for the church the most significant thing I can do: bear witness to the truth that is in it, and in me. □

Marion Burkhart lives in Manhattan.

GETTING A TAKE ON JESUS

Steven Englund



ver the next ten years, I think a very great challenge for the laity—for the magisterium, too, no

doubt—will be coming to grips with the discoveries, conclusions, and implications of the last generation of biblical scholarship and biblical theology. How we read the New Testament and indeed how we “see” Jesus—our entire Christology—is going to have to change radically, and I fear the process will prove jolting for many of us (it certainly has for me).

The church, particularly (but of course not only) in its parochial form, does more for me than I can repay or deserve. Not least, she helps me to improve my ability to serve her—specifically, these days, as a confirmation class teacher. I struggle in deep frustration (but even deeper satisfaction) to try to find fresh and cogent ways of making Jesus’ “offer of meaning” understandable and desirable to a group of thirty or so sixteen-to-eighteen year olds. Only after arriving at some kind of take on Jesus is it possible to expound the church’s message, traditions, and demands in ways that prove at all persuasive to (some) teen-agers, the majority of whom are interested, even passionate, about things spiritual but astonishingly ignorant and sometimes apathetic, disaffected, or outright suspicious where the Roman Catholic church is concerned. In general, as I come to know and love my local faith community more deeply, I marvel at, when I do not worry about, the virtually epistemic gulf

between the current view of the church promulgated from Rome and the vision that is alive and comparatively well in my upstate Wisconsin parish. In short, over the next decade, there will be more reason than ever to go on striving to hope, believe, and trust that the Holy Spirit is present in the church. □

Steven Englund is a free-lance writer who specializes in French history and culture. He lives in Waupaca, Wisconsin.

McGARVEY'S THIRTEEN RULES

William H. McGarvey, Jr.

propose the following for our reflection: 1. To be church, know the church as it has been, is, can be. Was the church the church when bishops were elected by the people? Chosen by the emperor? Figure out what in today's church is a cultural vestige. Be aware of what the church has and hasn't taught on, say, slavery; religious liberty; usury; sexual love in marriage; war.

2. Become more comfortable with the fact and idea of change and the pace of change. When resisters say, “*Festina lente*, make haste slowly,” remember the changes that have been needed for tens or scores or hundreds of years, and have not been made. Embrace inevitable change, create needed change, help others relax in the face of change.

3. Know that not having all the answers to all the questions all of the time is eminently human and endearingly credible; that having answers to those few questions that are overarching and ultimate is di-

vine, and to be thirsted for.

4. See that living in the American context affects the church's being—mostly for the better, and not only in America. It has made us more comfortable with the freedom of God's people.

5. Use that freedom to find—where necessary, create—our important place in the church. Know that father, sister, bishop, pope are no more the church, and no less, than the laity are.

6. Be less churchy. Be comfortable with newness in general, with the new tools, insights, technologies of our time. Example: Note the insights about control, addiction, denial, openness that fuel the worldwide, twelve-step programs. Reflect that their weekly, confession-like practice of sharing flourishes while our practice of sacramental reconciliation is languishing.

7. Ask if Jesus was the quintessential rule-maker...or lover and rule-simplifier. Be aware, make others aware, that the scriptural injunction against laying on heavy burdens was meant seriously.

8. We can be at, or at least regularly visit, the margins where Christ so often lingered. We can usefully reflect on his powerlessness and his power.

9. Love and befriend ordained clergy. Show that you understand the uniqueness of their ministry and their sacramental duties, while showing also—if you can—that you value them as persons.

10. It's possible to celebrate the wonderful modern world and to be countercultural as Christ was, as John Paul II is in his reflections on individualism, consumerism, materialism, on poverty and plenty, on fidelity and faithlessness, solidarity and tyranny.

11. Mediate friction. Create community. Recognize the inherent, flawed goodness of most human be-

ings. Check against Christ's law of love what triggers our responses to people of other races, classes, cultures, sexes, styles. Try to make all our groups, including church, human and sanctifying, self-reflective and self-correcting, seeking and empowering.

12. Is the burden of communications on the sender? Do edicts communicate?

13. Why is Mother Teresa—plain-spoken, orthodox, passionately pro-life—an icon of Christ all over the global village? □

William H. McGarvey, Jr., is a Philadelphia businessperson. He is married, the father of five children, and the grandfather of two.

READ MY LIPS: TAX ME

Jane Lewis Engelke

I view the challenge of being a Catholic in 1992 much the same as I view the challenge that faces America; the need to "give an account of ourselves." For some of us, now and in the years to come, it will necessitate an honesty to admit that we have lived the life of abundance, and a conversion to divest ourselves of this power, to reduce the terrible burden we have placed on the poor and future generations. We the people of God must adopt an "option for the poor" that will allow our government to tax those of us with plenty, so the less fortunate will have an opportunity for life.

We must work in this time to truly heal the wounds of centuries of racial and gender oppression, by committing ourselves to this effort in prayer, deed, and finan-

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cial resources. Isolated white Catholic communities must develop an ecumenical relationship, of work and worship, with inner-city and black churches to gain greater knowledge of their lives, pain, and struggles.

We must grow in respect for all life, and be witnesses of this by our lives and our deeds. We must provide for all children: safe homes, spiritual and physical nourishment, and education. We cannot just say we are for life; we must do the works of life even at the cost of sacrifice.

Lastly, I believe we must develop a more global view and see our interdependence with all people, not just ecologically but as children of the one God.

That which is of primary importance for me from the institutional church is respect for the presence and work of the Spirit in the lives of the laity. This calls for humility and the admission that the free-flowing and life-giving grace of the Spirit that enriches the community does not have its source in the hierarchy but in God; cannot be held captive and "blows where it wills" (John 3:8), residing equally in both women and men. This recognition must be more than mere words. It calls for a genuine penitential attitude on the part of the hierarchy for "laying burdens" on the faithful, and an honest ongoing dialogue so the "sense of the faithful" will be heard, and the pain and alienation of so many will be attended to.

In this new and open posture the church would be less concerned with power and truly become servant and sacrament to the world. □

Jane Lewis Engelke works with the Eastern Connecticut chapter of MADD (Mothers Against Drunk Driving). She lives in Ledyard, Connecticut.

WHO LIVES IN THE VATICAN?

Kevin Doyle

Nightfall had moved the party indoors. We adults were still enjoying ourselves but the kids were getting bored. Recalling countless family gatherings past where children were rationed a glass of warm coke and sent off to occupy themselves, I decided to organize a game. I herded the kids upstairs and convened a trivia contest. The quiz categories would include: sports, geography, history-politics, science, and religion. The two teams, comprised of all bright, Catholic nieces and nephews and cousins, seemed pretty evenly matched. A five-dollar prize would make for competitive concentration, if not quiet or courtesy.

Late in the game, the team trailing slightly braved the religion category. I lobbed what I thought was a slow pitch: "Who lives in the Vatican?" No response. "OK, who is the head of the Catholic church?" "Who is the top guy in our religion?" Still no luck. Finally, I gave the answer. The smart little girl whose turn it was looked puzzled. With sympathy but also uncertainty, her older sister volunteered, "You know, like the stuff in your orange juice, the pulp."

Do we owe this answer to declining Catholic school enrollments or to decades of catechetical over-compensation for centuries of anti-ecumenism or simply to the cultural assimilation that accompanies economic ascent? Whatever the cause, the radical dilution of a distinctly Catholic identity is undeniable. Ideas like natural law, tradition as a complement to Scripture, and even the Real Presence have no guaranteed currency among many American Catholics now coming of age.

In response to this problem, I have imagined emergency airlifts to suburban parishes, showering down copies of *The Everlasting Man*, *Mr. Blue*, *Damien the Leper* and *Kristin Lavransdatter*. Yet, in truth, there will be no quick or dramatic solutions. Parents, already having to fend off the claims made on our young by a secular consumer culture, must find the time to explain to our children those things they share with other people of faith *and those things they do not*. Such an undertaking will, of course, occasion some reexamination on the part of parents themselves.

As for the institutional church, there are at least two ways it can better shore-up Catholic identity among the young. First, emphasize not only the claim of special teaching authority or a collection of controversial moral precepts that sets our church apart. Yes, our Holy Father tells us contraception is wrong. But, in addition to commands and prohibitions, our tradition offers unique and rich understandings and sensibilities. It is a repository of insight into human nature's complexity, the importance of community and contemplation, and personal(ist) dignity. Second, take a hint from Hans Küng. His own correspondence with the Vatican painted the Swiss theologian as something of a prima donna not terribly concerned with harmony. Still, in his recent book, *Christianity and the World Religions*, he wisely observed how Islam had retained unity through an emphasis on *orthopraxy* rather than just *orthodoxy*.

With this in mind, let our bishops reinstitute, in a serious way, the discipline of Friday abstinence from meat. Our children might then hear themselves referred to as different, as "mackerel snappers" even. It would probably do them some good. □
Kevin Doyle, a lawyer, works at the Alabama Capital Representation Resource Center in Birmingham, Alabama.

THE LAITY & THE SHAPE OF THINGS TO COME

Philip J. Murnion

“The clergy should stay in church where they belong and provide the laity with the sacraments and services that support their lives and work in the world.” This two-world model with the clergy in church and the laity in society was one oversimplified conclusion some people drew from the 1977 *Chicago Declaration*. It seemed that just when Vatican II had endorsed the “apostolate of the laity,” priests suddenly began taking on this “apostolate” themselves, becoming community leaders, running for political office, and directly confronting the country’s economic, political, and military systems in the name of social justice. At the same time, clergy and religious seemed to see the laity primarily as recruits for parish councils, catechetical programs, and other parish and church-based activities. Yet, the *Declaration*’s essential concerns were echoed in warnings from the hierarchy against clericalizing the laity and secularizing the clergy.

What has happened in the fifteen years since the *Declaration*?

For one thing, it has become increasingly difficult to locate the line separating the world of the laity from that of the ordained and religious, especially where secular services and church mission have become increasingly intertwined. In appraising the current situation we need to look again at the three factors the *Declaration* addressed: lay involvement in church activities, clergy involvement in secular activities, and church support for the lives and mission of lay people. Then finally, we need to ask: What do recent trends in these areas mean?

I. LAY INVOLVEMENT IN CHURCH ACTIVITIES

In *New Parish Ministers*, a Lilly Endowment funded study recently completed for the National Conference of Catholic Bishops, the National Pastoral Life Center found that over the last generation there has been a dramatic expansion of lay employment in the church’s pastoral ministry. Half the nation’s almost 20,000 parishes now have

lay people and sisters (who are lay as distinct from ordained) working at least twenty hours a week in paid pastoral positions. This amounts to 20,000 pastoral ministers, 11,700 of whom are lay in the usual sense. This is in addition to the 96,000 lay people who make up the majority of parochial elementary school teachers and administrators, plus those in Catholic private elementary and secondary schools, to say nothing of colleges and universities, diocesan offices, and institutions and services run by Catholic Charities.

What do these lay and religious parish ministers do? Forty-six percent of the parish ministers in our survey serve as directors or coordinators of religious education; the roles of general parish minister, youth minister, and music director each account for about twelve percent; five percent have responsibility for liturgical life; and the rest are spread among a wide range of spiritual and social activities. When we distinguish between lay people and sisters, we find that the lay people are more likely to be found in religious education, youth ministry, and music ministry while the role of general pastoral minister—approximating the associate pastor position of priests—is dominated by women religious. Another common role is parish business manager—he or she handles bulletins, boilers, budgets, and buildings among many other tasks.

In other words, whatever theory you hold about the proper world and appropriate roles of lay people, thousands of them are now part of the formal ministry of the church. These numbers can only increase as parishes continue to replace sisters, 40 percent of whom are over sixty years of age.

The term “lay minister” is used in two senses, one to apply to all those who are part of the formal ministry of the church, and a second to apply especially to lay persons whose work and credentials are in general pastoral ministry rather than in professional disciplines, such as social work, academia, counseling, religious education, or administration, and finance. The National Association for Lay Ministry is the latter group’s primary organization. The theological confusion that arises from the more general phenomenon of lay people in pastoral roles is summed up in the disagreement between Avery Dulles who regards “lay minister” as an apt label (a view shared by most of these new ministers), and the late Karl Rahner, Cardinal Roger Mahony, and Bishop Kenneth Untener who have suggested that any lay person who is a full-time parish minister is no longer “lay” in the usual sense of that term. Think of what it means, for example, for a “lay minister” to be acting as a surrogate “pastor” in a parish without a resident ordained pastor. Or think of the growing number of hospitals where a sister is the director of

THE REVEREND PHILIP J. MURNION is director of the National Pastoral Life Center.

pastoral care (that is, the "pastor") and employs priests for sacramental ministry.

Of course, the complaint of the *Chicago Declaration* was not directed primarily at recruiting lay people for church employment, but at so strongly stressing lay participation in the church's mission primarily as "volunteers" in internal church ministries, that the lay role in family, work, and world is neglected. But even the volunteer-parish minister distinction has become blurred. Many of the newly employed parish ministers once served as parish volunteers whom the pastor called on to take more responsible positions. Training programs for parish volunteers (both independent ones such as Education for Parish Service in Washington, D.C., and Connecticut, and diocesan-sponsored ones), find that graduates and their pastors often decide they are suited for paid positions in the parish.

So, what has happened to parish involvement of parishioners in church activities? *New Parish Ministers*, (\$11.95, National Pastoral Life Center, 299 Elizabeth St., N.Y., N.Y. 10012) asked both lay ministers and well-informed parishioners whether lay ministers are successful in involving parishioners in parish activities. Our question came from some diocesan leaders with a concern quite opposite to that of the *Declaration*, namely, worry about a

new "staffism," in which expanded staffs of lay people would usurp the responsibilities of parishioners. In fact, both lay ministers and parishioners say parishioner involvement expands. Four out of five parishioners surveyed say that lay ministers have added to the parishes' ability to involve women parishioners in activities (we did not ask for specifics); two-thirds think they are equally effective in recruiting men.

The 1981-85 *Notre Dame Study of Catholic Parish Life* found that much of the work and leadership of parish activities is in the hands of lay people—a desirable characteristic of many membership organizations. In fact, Peter Drucker has proposed that a primary goal for all non-profit organizations, including churches, is to "turn donors into contributors," in order to get members directly involved in the organizations' activities and services. This is a problem for a theology of the lay apostolate only if church involvement results in taking parishioners away from involvement in the wider community. Does it? Apparently not. Two-thirds of the parishioners surveyed find that the lay ministers are also successful in promoting parishioner "involvement in the wider community."

Of course, this still doesn't tell us how well parishes enable parishioners to address concerns of family and work. We made an attempt to get at this indirectly by asking if these lay ministers and the women religious on parish staffs improve parish "sensitivity to women's concerns," "...men's concerns," and "understanding of lay concerns," not specifying what these concerns are. (Eighty-five percent of these staff members are themselves women.) A little more than half the parishioners think that lay ministers have improved parish sensitivity to women's concerns, a little less than half think they do as well with men's concerns, and two-thirds of the parishioners think these new staff members have enhanced parish understanding of lay concerns. Parish ministers themselves are less confident about their success in involving parishioners in parish or community life, but they do share the parishioners' estimation that they have enhanced sensitivity to the laity in parish life.

II. PRIESTS AND RELIGIOUS IN SECULAR LIFE

There are no systematic data on priests and religious venturing into secular occupations and the public arena. But a few impressions are worth noting. First, the most dramatic instances of clergy leadership in public affairs were the U.S. bishops' two pastoral statements, one on the use of nuclear weapons and the other on the economy; in addition, there are their public policy initiatives on abortion. While these involve moral judgments—a widely accepted venue for church leaders—they also involve matters of strategy and, what the peace pastoral called, "prudential



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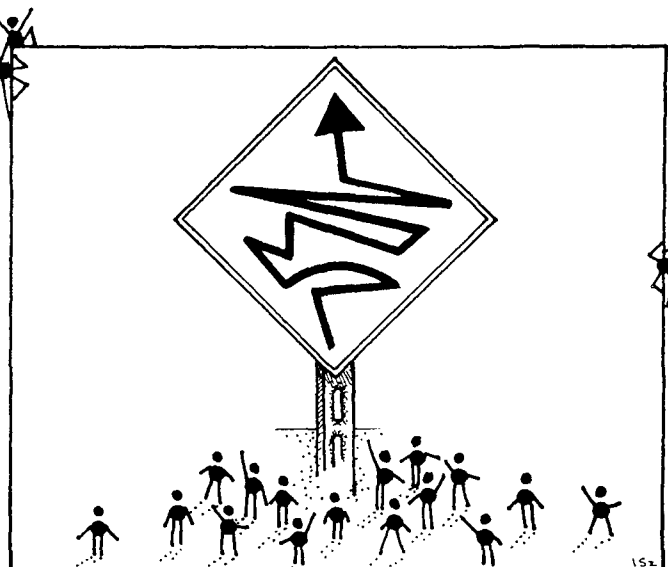
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judgments"—judgments open to disagreement among conscientious Christians.

Second, the church has become a major part of the "safety net" for people in need of health, education, and welfare services. Of course, these services have always been an integral part of the church's community life. But an important new dimension has emerged over the last two decades. Catholic hospitals and community health services, inner-city parochial schools, and Catholic social services have become important resources for the public in need. People are served irrespective of their religious identity, and without a clear link to evangelization efforts. These health and welfare services as well as inner-city schools introduce a whole new level of complexity.

In these cases, what is the appropriate relationship between the ministries of the church and the secular roles of individual laity working in them? What is the relationship between a specific church mission and the church's contribution to public service when the frameworks and guidelines are defined by the funders (in the case of health and welfare services, tax dollars and third-party financing; in the case of inner-city schools, business and voluntary contributions in the absence of vouchers or other public funding)? On the one hand, how can those in church ministries heavily involved in essential public service, whether they are clergy or laity, not be concerned about public policy, corporate life, and community leadership linked to these services? On the other hand, what then distinguishes church service from any other kind?

These questions have become a matter of intense self-examination for many Catholics and even a matter of some controversy for Catholic institutions (the question of AIDS prevention is one, but there are many others). This scrutiny comes under the rubric of "Catholic identity" when it deals with orthodoxy or orthopraxy in teaching or moral decision making. Or it can be a question of a religious order's holding to its founding charism; for example, the Sisters of Mercy have made serious efforts to assure that lay administrators of their extensive health service network maintain fidelity to their founder's vision. Or this scrutiny can measure these social and educational services in terms of "gospel priorities," such as the preferential option for the poor. Are church institutions reaching those who need them most? Of course, these contexts and concerns are not mutually exclusive but they are distinguishable. And they all show that church, clergy, and religious involvement in the public arena is extensive and complex.

At the same time, it appears that clergy and religious have not continued the trend of the sixties, entering into

political and other forums of public life. Two well-known cases of political involvement, Robert Drinan, S.J., and Sister Mary Ann Mansour, for example, were resolved by his withdrawing from political office and by her withdrawing from the religious order. Nor are priests and sisters as prominent as they were during the sixties in taking "prophetic" positions.

One exception to clerical and religious involvement in institutions governed by secular and professional criteria is higher education. Clergy and religious are typically subject to the standard criteria for appointments and tenure in Catholic institutions, and clergy and religious with advanced degrees continue to take positions in non-Catholic institutions.

III. CHURCH SUPPORT FOR THE "WORLDLY" MISSION OF THE LAITY

Do the clergy find ways to be specifically helpful to the life and mission of lay people in the "world?" In what ways do the ministries of the church directly address the challenges of lay life, those of family, community, and work?

There has been a proliferation of family ministries in the past decades. Add to the traditional Pre-Cana Conference the Engaged Encounter weekends and the sponsor-couple programs for marriage preparation, the Retrouvaille program (a twelve-step program) for "hurting marriages," and a variety of programs for single parents as well as day care for children and the elderly. Religious education and sacramental preparation programs have added parent participation to the process. Concern for the impact of social and economic policies on family life is evident in the bishops' recent election year document, "Putting Children and Families First." One could say that the whole of church life—the very existence of a larger community of total acceptance and shared commitment—remains critical as context and support for family life. Andrew Greeley has even found a significant relationship between active church involvement by couples and satisfying marriages. In other words, as another document from the bishops' conference puts it, church support for family life is more a "perspective" on everything the church does than a matter of specific programs.

What about church assistance to lay leaders in community life? While I have no evidence regarding middle-class and suburban communities, I suspect parishes in these areas typically are not significant for lay community leadership. But in poor and working-class communities, the church, and particularly the parish, remains the most pervasive source of support for community action and community development. We need not turn to as astonish-

ing an enterprise as that of Monsignor William Linder, MacArthur Foundation awardee, who heads the remarkable New Community in Newark (it employs thousands in its housing developments, residence for the elderly, homeless residence, new businesses, and credit union). Parish leadership in community organizations is more typically exemplified by PACT in San Jose, BUILD in Baltimore, COPS in San Antonio, UNO in Los Angeles, and South Bronx Churches in New York. In these communities, it seems safe to say, there is no greater support for people's efforts to shape local life than the combination made up of parishes, diocesan offices, and the Campaign for Human Development.

When it comes to the work place, whether business, the professions, government, education, or science, it's a different picture. In the past, there was strong support for the labor movement (perhaps as much to stem the tide of communism as to improve the conditions of workers). But with the notable exception of Cardinal John O'Connor's active support for organized labor in all institutions including Catholic schools and hospitals, church support for Catholics in labor unions has become very tentative. In some areas it has turned to opposition to unions in Catholic health-care institutions, cemeteries, and educational institutions.

Some Catholic professional associations persist, while others like the Catholic Sociological Society have died. When it comes to the professions, there is support for those associations most directly linked to religious and ecclesiastical concerns: the Catholic Theological Society, the Catholic Biblical Association, the Canon Law Society, and perhaps the College Theology Society. For historians there is the Catholic Historical Association and the United States Catholic Historical Society, and for those in health care the Catholic Health Association. Other professional associations have opened up to broader constituencies and concerns (for example, the Association for the Sociology of Religion has replaced the Catholic Sociological Society), though I detect some rethinking of this outward turn and concern for specific Catholic identity and questions.

When it comes to the business community, Serra International has been faltering in this country. It seems never to have achieved as much clarity about its goal of helping Catholic businessmen work out their Christian responsibility in the workplace as about its goal of supporting vocations to the ordained priesthood. The Knights of Malta continues to operate but, from the little I know, their work is apparently directed more toward support of

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the institutional church and public concerns than toward the leadership of its members in their professions and occupations. I know little about Opus Dei's approach to its members, but apparently it is concerned about fostering what it understands to be Christian leadership in public affairs.

Perhaps the initiative that has most fully taken up the cause of the *Chicago Declaration* is the Chicago-based National Center for the Laity (NCL), whose newsletter and events have been single-minded in their emphasis on the properly lay mission in the "world." In fact, so single-minded have they been that the Center shunned collaboration with the National Association for Lay Ministry particularly during the Synod on the Laity in 1987. The Business Executives for Justice in Chicago, related to NCL, is a recent attempt to encourage reflection on business ethics; the Woodstock Center at Georgetown continues to expand its efforts at fostering reflection among business leaders, as well as among leaders in politics and other public areas about the values and priorities that govern their work.

The Holy Name and "communion breakfast" forms of support for the police, firefighters, and other civil servants have all but disappeared. One exception is the thirty-three-year old First Friday Club of Cleveland, which offers its four hundred members who work in the city a luncheon speaker every first Thursday(!). The annual "Red Mass" continues to be held for the legal profession in some dioceses.

Broader efforts to enable Catholics to think through and reflect on the links between Christian discipleship and church membership and their lives as family members, workers, and citizens have been much more episodic. There has been a proliferation of "small groups," gatherings of people to pray and reflect on their faith; the RENEW program, the Charismatic Renewal, and Scripture-study programs like the Little Rock Scripture program are the most extensive source of these groups. Most of them have focused on people's individual lives and personal needs rather than on critical reflection and public responsibility. Nothing like the Christian Family Movement (CFM), the Young Christian Students (YCS), and the Young Christian Workers (YCW), with their observe-judge-act methodology and social analysis, now exists. In their heyday in the fifties they encouraged many laity to get involved in community affairs, public life, and politics. Some few parishes and parish priests have tried to address this need. Father Norman Douglas in Akron, Ohio, has organized groups of teachers, lawyers, and nurses. At Old St. Patrick's in Chicago, John Fontana, a layman working with the pastor Father John Wall, has organized faith-work reflection groups and retreats under the title The

Crossroads Center and Father John Cusick has replicated Cleveland's First Friday Club for workers in downtown Chicago. These efforts usually have a regional reach rather than only a parish one.

At the beginning, I hinted that the clergy-lay relationship is rooted in deeper questions about church and society, religion and public life. One way to approach this is to look at how the church and clergy address matters of sin and virtue and how they address issues of public morality. Sometimes, it seems as though the church's relationship to family life, citizenship, occupation, or the arts and sciences, focuses only on "ethics," and, indeed, a rather negative ethics: what is immoral in these situations. This approach misses the creative capacity of lay persons, the ability and opportunity to help shape the future, to find fulfillment, to make a difference in how the world works. While clear stands need to be taken against sin and injustice, discipleship is more than that and the church must be more than a monitor. How little, for example, the church honors and consults lay men and women and thus fails to offer their creative and constructive works as ideals. When lay people are honored it is usually because of contributions (financial or otherwise) they have made to the internal life of the church, and not because of artistic achievement, innova-



tive efforts in the workplace, or leadership in public education, health, or other sectors of the public arena. The recently disputed Laetare Medal (given this year to Senator Daniel P. Moynihan) has long been one notable exception.

When it comes to public policy issues and practices regarding international relations, economic affairs, and abortion, the church is more constructive. Then it promotes human rights, encourages job creation, fosters and participates in relief efforts, poses criteria for economic policy, urges and provides greater supports for families and children, and offers alternatives to abortion.

Nonetheless, there remain serious problems in the relationships between Catholic church commitments and the public involvement of Catholic individuals and specific Catholic institutions. Once the church enters into partnership with social institutions, its health and welfare services regularly run into conflicts between the funders' guidelines and the church's moral teachings and convictions.

What is true for institutions applies as well to conscientious individual Catholics in public life. Archbishop Rembert Weakland has recently addressed this conundrum in the context of politics:

We have not worked out how to be insiders, especially in politics, and remain Catholic. By that I mean that we do not yet see how a Catholic can be elected to represent a constituency, a group of people from an area or district, and respect their wishes and at the same time remain in the Catholic tradition in all things. I sense a real problem in that respect. Must a Catholic cease to represent an area of the country if he or she feels that the majority of a constituency has another set of wishes and desires of the candidate than the church might? (*Origins*, May 28, 1992.)

What Weakland says of politicians applies as well to those in public education, public health, and many other arenas of public life. We have a deep need for a thoughtful and practical dialogue on all the ways in which church and society, clergy and laity, the Catholic and the public constituency intersect.

Second, the manner in which the church offers its guidance is critical. In the pastoral letters on peace and the economy, the bishops carefully combine clarity about fundamental teaching with equally clear acknowledgment of both freedom of conscience and legitimate disagreement over prudential judgments. Nonetheless, the public image of the church's teaching on many matters suggests that compliance is purely a matter of submission to authority rather than conversion of conscience. Study after study finds that, while Catholics are concerned about the rela-

tionship between a gospel-based morality and their private and social lives, many balk at any church approach to morality that is based primarily on ecclesiastical authority. While some people, no doubt, wish to restrict the realm of morality and bracket the role of conscience, other people truly wish to form their consciences, not turn them over to others.

Finally, to add to this already complex analysis, let me propose that we not think of ordination as removing the clergy from lay or secular concerns. Put in canonical terms, all remain *Christifideles*—the faithful of Christ—even if they are ordained. This came home to me reading John Paul II's *Christifideles laici*, the document that followed the synod on the laity. For those of us who are clergy share most aspects of lay life treated in this essay. We too are employers, workers, consumers, citizens with the franchise, taxpayers, family members, members of political parties, friends, patrons of the arts, and—with the recent opening of ordination to some married men—spouses and fathers. What is true of "them" is true of us.

IV. WHAT CONCLUSIONS CAN BE DRAWN?

The lines between laity and clergy will continue to be blurred in many ways: lay people will increasingly be involved in church ministry and parishioners will be called upon, as part of stepped-up stewardship plans, not only to donate money but to contribute to the work of the parish. Church agencies, clergy, and religious will continue to play important roles in health, education, and welfare as well as in shaping community development and public policy. Pastoral ministry must, and I think will, find new ways to help parishioners help each other to integrate discipleship with family, community, and work life, perhaps through a revived and revised observe-judge-act process. In our pluralistic society the church will be impelled by the increasing crises of politicians and service providers to work out relationships that protect the integrity of conscience and honor public responsibility. Finally, the traditional but already diminishing exemption of church leaders and institutions from civil regulations and public accountability will be further challenged and, where appropriate, the church will be required to adhere to public and professional norms for organizational behavior. Ultimately, the authority given to the church to evangelize, to call people to the gospel, and to bring the gospel to our public and cultural life, will require more strenuous efforts to be faithful to the Catholic Tradition that combines: a personal relationship with Christ and the Christian community, an ascetical tradition, and a theology that respects the role of intellect and conscience in Christian discipleship. □

ST. MARTIN'S: WOULD YOU SEND YOUR KID?

James R. Kelly

**CONSCIENCE FIRST, TRADI-
TION SECOND:** A Study of Young
American Catholics

Patrick H. McNamara

State University of New York,
\$14.95, 221 pp.

From 1964 to 1984, roughly 40 percent of the nation's Catholic high schools closed. Patrick McNamara is interested in what survives. What is happening to the Catholic "tradition" among the next generation? Is it possible for those schools that survive to "produce" graduates whose upward mobility does not coincide with religious decline? "St. Martin's" is a Catholic high school somewhere in the Southwest that recruits very intelligent girls and boys (especially after 1983 when admission test scores went up and some measures of religiosity went down). St. Martin's tries to show its students how to get into the better colleges, how to understand the Catholic tradition, how to be better human beings, and how to act more justly. McNamara surveyed (with both fixed and open-ended questions) and interviewed 2,295 graduating seniors from 1977 through 1989. He also interviewed their religion teachers. Interviews with fifty-four alumni/ae a decade after their graduation round out his data.

St. Martin's students have a head-start in becoming smart and successful while remaining Catholic. Most of them, especially after 1983, come

from affluent homes, almost one-half attended Catholic primary schools, and another one-third attended CCD. In order to get into St. Martin's they had to pass a competitive entrance exam. Hispanic students are 28 percent of this sample, and another 12 percent are from Anglo-Hispanic homes. On almost all items measuring social justice and the importance of religion, Hispanic students who speak English at home are closer to their Anglo classmates than to those who speak Spanish at home.

McNamara's statistical analysis is straightforward and by reading the three appendices full of frequencies, bivariate cross-tabs, and multivariate analysis, readers can be their own sociologists. What would you do with the following? Most seniors attend church weekly. Most say their religion is important to them. Fifty-two percent disagree that premarital sexual relations are immoral; 35 percent agree that more sexual freedom is a good thing. St. Martin's girls are less certain (although convergence can be discerned) than its boys about the morality of premarital sexual relations. Fifty-nine percent of the girls doubt that more sexual freedom is a good thing. Males and females with the highest grade point average are the most likely to say that premarital sex is immoral and the least likely to say more sexual freedom would be good. Those with primary school contact with Catholic teaching, those who say religion is important, those who rate their religious instruction highly, and those who are frequent church attenders are likely to affirm traditional sexual morality. Those most likely to reject the traditional Catholic sexual ethic are most likely to be St. Martin's boys with low grade point averages, no previous Catholic education, and infrequent Mass attenders. McNamara does not speculate much about the causal directions in these patterns.

Interestingly enough, only 18 percent of all students agree that abortion is acceptable if a baby is likely to have serious birth defects. Huge majorities agree that they should listen to the church's teaching but should also make up their own minds. Only 11 percent thought that "no authority has the right to influence the formation of anyone's conscience."

The general reader of a nonsociological bent will find a relatively uncluttered text. He or she might even appreciate McNamara's first chapter summary, "From Ghetto to Suburbs," of earlier sociological studies and fictional recollections about the loss of an innocent and optimistic Catholicism with its clear direction and clean definitions.

McNamara is particularly interested in whether St. Martin's students are receptive to the themes of social justice and peace found in Vatican II documents and the pastoral letters of American Catholic bishops, *The Challenge of Peace* and *Economic Justice for All*. But his measures of "social sensitivity" seem too "soft" to me: "It is my responsibility to share what I have with those who have less" (86 percent agree); "If some practice in society is unjustly harmful to people and I do nothing to oppose that practice, then I share responsibility for the harm done" (74 percent agree). Questions added in 1987 seem sharper: "It is the church's business to help Catholics form their consciences on the moral dimensions of economic decision-making, for example, in areas such as unemployment, poverty, immigration policy, national spending priorities, etc." While very few seniors say the church has "no business" in these issues of justice and peace, McNamara found that seniors are far more likely to agree when church positions mesh with the dominant liberal discourse. Ninety per-

cent affirm a teaching role for the church regarding world hunger, racial discrimination, and nuclear arms. But just over 50 percent agree that the church should "help Catholics form their consciences on the moral dimension of economic decision-making... in areas such as poverty, immigration policy, national spending priorities."

McNamara concedes that he does not have to invent new terms to characterize these findings: "selective Catholicism" and "theological and moral individualism" might do. Indeed, McNamara's survey data (apart from the seniors' comparatively high church attendance and their reservations about elective abortion) echo the dominant American upper-middle class moral culture: Religion is acceptable when it is tolerant, compassionate, not too vocal about injustice, and mostly quiet about sexual morality. McNamara "is tempt[ed] to wonder whether tradition has simply yielded to the culture." But he has been paying attention to St. Martin's for more than a dozen years and is reluctant to rush to a dismissive judgment. His tone helps: "These seniors," he writes, "do not 'come off' as self-centered and uncaring of others." They are, he observes, receptive to the church's social teachings and do not reject a church role in the formation of conscience about sexual issues.

His account of how St. Martin's religion teachers describe their work in the required four years of theology is both sympathetic and intelligent. They seem deeply aware of both maturational and ideological factors at work in their students. These teachers know what the sociologist knows, that dominant patterns of our individualistic and secular culture shape and thus distort all religious norms. They realize that before gaining acceptability all doctrinal teaching and moral norms must pass through the gates of experience and

relevance.

The last chapter asks students and teachers "to speak for themselves." Pretty clearly lots of Catholic sensibility seems to have gotten through. Most of the fifty-four graduates interviewed ten years after graduation recall that at St. Martin's they felt part of a "community" where they

gained an ennobling sense that life is more than "making it" and a confidence that critical open-mindedness to other beliefs should make one more "catholic." Twelve percent of these alumni/ae said they were either alienated from the church or had "serious doubts about Catholic teaching and/or moral precepts." A little more

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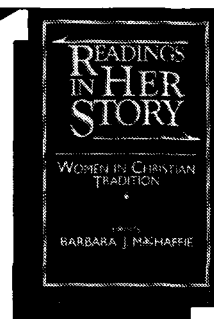
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than one-half attended Mass at least monthly; 17 percent said they never went. Since about 20 percent of them did not complete college, we might say that the 1978 and 1979 graduates of St. Martin's fail the school's Catholic vision about as often as they failed the American dream.

If we were to decide to accept St. Martin's as broadly representative of trends in Catholic secondary school education, what would we conclude? Hard to say. First, we should avoid nostalgia rooted in an imagined golden age of American Catholic high schools run by nuns, brothers, and priests that routinely produced heroic and attractive Catholics. For those schools, and the sermons that went with them, often promoted self-improvement and American citizenship. Second, the stakes offered by the post-Vatican II church are higher, more interesting, and far riskier. Encouraging critical judgment is now one of the major works of American Catholicism. But it's not easy for teachers and students to be critical about the enveloping society and then turn it off when they talk about the church. Third, the paradoxical and theologically trained among us certainly will point out that it is the tradition itself that first teaches us "conscience first." We can call the relationship between conscience and tradition "dialectical" if we want, but in real life, as this volume shows, it is a tricky business.

McNamara's findings will settle no arguments between disturbed conservatives and confident progressives, to say nothing of those among us unclear about whether we want to be "pre-modern" or "post-modern," who are sometimes confident and sometimes disturbed but certainly disagreeable when anyone labels us one or other rather than "all of the above." We will have to do our own interpretative work here since McNamara devises no neologisms

that transcend the usual church and cultural polemics. He himself wonders if he has simply uncovered another instance of "selective Catholicism." But finally, he does not stand among the pessimists, inviting the reader to move with him among the hopeful. Does his evidence support this move? Or is it just his temperament to be optimistic?

Although the methodological logic of McNamara's survey framework, which has "actors negotiating meanings and outcomes," suggests an "ethnographic" study of students and teachers grappling with issues of "conscience" and "tradition" in the sweat and confusion of closely observed everyday life, "all" we and the author have got to go on are thirteen years of survey answers by graduating seniors, some written-in comments, and several dozen thirty-minute structured interviews. This makes it hard to tell how much selectivity from how much tradition is rooted in an informed but dissenting conscience and how much is simply "expressive and utilitarian individualism."

In the next edition will St. Martin's become St. Assimilatio and the book be retitled, *Me First, Conscience Second, and Tradition Third—for Marriages and Burials?*

Between editions, for most people the real life-test of McNamara's judgment might be their answer to the question: "Would you send your child (or a kid you didn't actively dislike) to a place like St. Martin's?" I found myself checking the annual tuition (in 1987-8, it was \$2,075) and wondering if the basketball team was about to recruit a tall and agile center. It also occurred to me that while Catholics during their long and winding pilgrim history have built just about everything from cathedrals to brothels, they have never willingly built their own catacombs. Besides

giving us things to remember, maybe a tradition is also important in reminding us of what we never learned and why we never did. While we'll never, Bork-like, penetrate the original intent of Jesus and the Gospel writers, we'll always know at least this powerful negation-affirmation: They did not aim to become the world's biggest sect. It takes a whole lot of wise patience to keep a teleology afloat in what now appear to be permanently stormy seas. □

James R. Kelly is professor of sociology at Fordham University.

GOING VARIOUS WAYS

Paul E. Dinter

THE GOSPEL ON CAMPUS: A Handbook of Campus Ministry Programs and Resources
Michael Galligan-Stierle, editor,
United States Catholic Conference,
Department of Education, \$14.95,
215 pp.

Before Vatican II, the anti-Vietnam war movement, and the counterculture had their say, the national Newman movement was a growing component of the U.S. Catholic subculture. But it quickly unraveled in the heat of protest and *aggiornamento*. Since the collapse in the late sixties, campus ministry for and by Catholics has had to struggle mightily to redefine itself. Having flown by the seat of my ministerial pants in a campus setting throughout the seventies, I envy those now tilling the academic vineyard this succinct review of programs and resources.

6 Culture Critics

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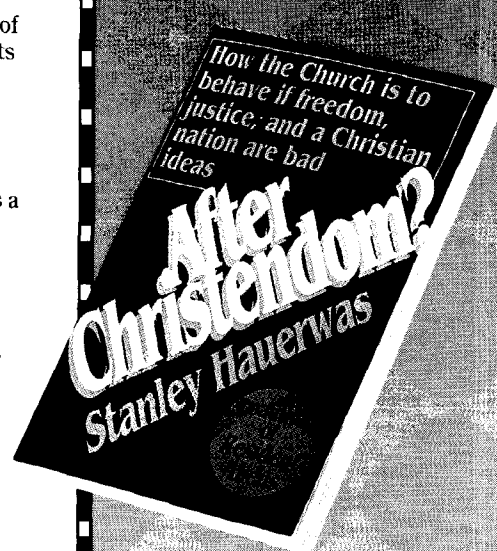
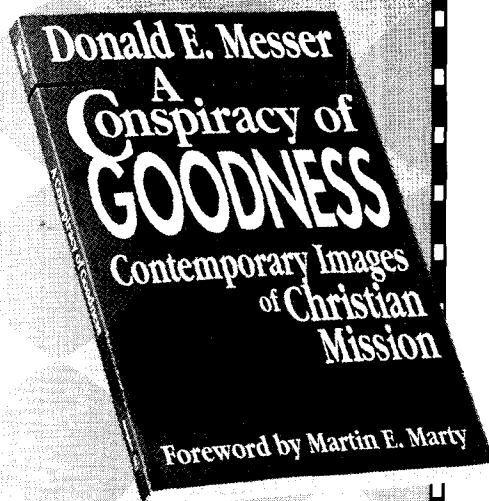
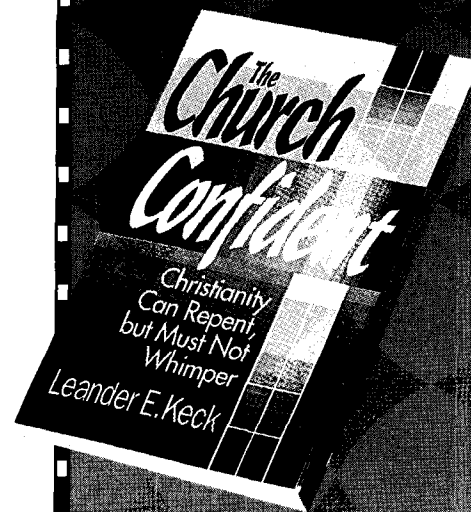
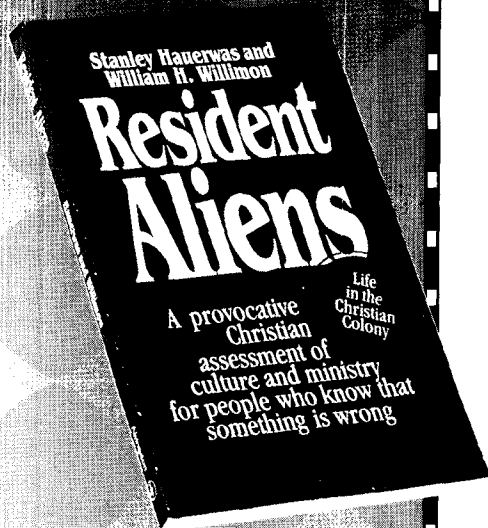
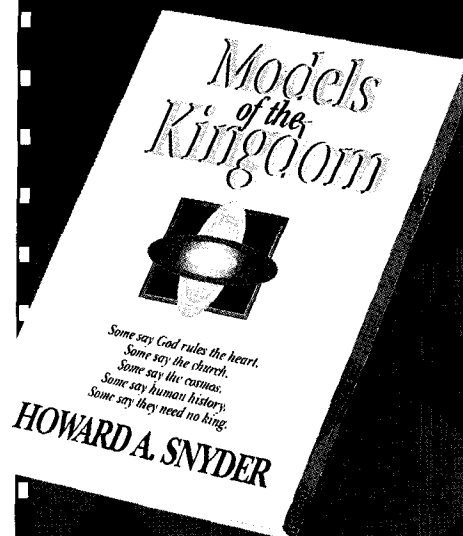
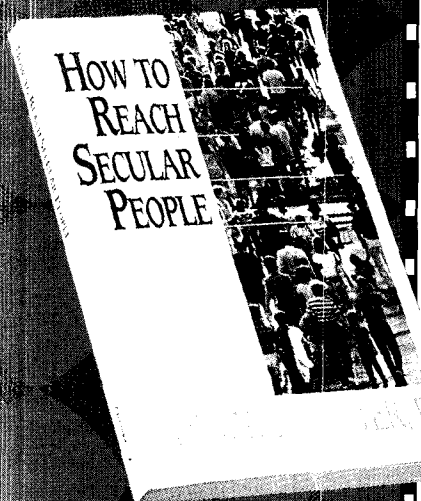
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Abingdon Press



The publication of such a substantial handbook only twenty years after everything about campus ministry went up for grabs, is no small feat. Not only that, it sets a standard for defining and describing the components of ministry in an academic setting that could well be emulated for other chaplaincy and pastoral activities.

As I describe the *Handbook's* benefits, I hope its creative contribution will be made plain. But the outcome of this creativity raises deeper issues for the future of ministry in a clericalized church, an issue that goes beyond the editor's and authors' charge—an issue that I will return to at the end of the review.

The *Handbook's* first benefit is its comprehensiveness. Too often pastoral presence is lumped together as campus ministry in so many differing settings that we often make the task more difficult for those working in it. When the *Handbook's* predecessor came out in 1976, it was so exclusively focused on ministry on a traditionally Catholic campus that it virtually disenfranchised everyone working in other settings (in fact, the majority). I once received a directory of persons working in campus ministry in my diocese that listed those of us on "secular" campuses as "Non-Catholic Campus Ministers." The current effort happily avoids all such parochialisms.

Because the environment of higher education has become more homogeneous since Catholic campuses were "mainstreamed" after Vatican II, they represent a unique context for the church's ministry. The *Handbook* offers an analysis of this context, describing the different settings and challenges for a ministry of presence to higher education.

An effective presence demands organization lest campus ministry be some vague hand-holding operation for students who find the atmosphere intimidating. An important and often

neglected aspect of organizing campus ministry is fund-raising. Campuses and students can present a real challenge for what is often a poorly handled activity, but this resourceful book bites the bullet and outlines fund-raising tasks as well as its rationale. In this the *Handbook* represents a professionalism too seldom considered a part of ministry. The section on organization also outlines legal issues, considers goal-development, and recommends evaluation schemes. The last, in particular, should help some campus ministers fend off the prejudicial measuring of their work by church officials with little experience or sympathy for campus ministry. This professionalism also extends to the question of personnel involved in campus ministry.

Unlike parish ministry, which often muddles along under the same premises that Bing Crosby portrayed so idealistically in *Going My Way* and *The Bells of St. Mary's*, campus ministry has had to professionalize to survive. Because it was perceived as so much on the fringes of both church and society, it was the entry point in ministry for many women religious and laity. Neither academic nor ecclesiastical authorities knew quite what to expect of campus ministry, or who should do it. So "necessity became the mother of pastoral invention" and a ministry uniquely collaborative, nonauthoritarian, collegial, and peer-oriented was born. But ironing out the kinks, weeding out the kooks, and providing leadership for campus communities then became a priority. Both the Catholic Campus Ministry Association and the Department of Education of the USCC have worked hard to create structures that will accomplish this.

Commissioning this *Handbook* was a specific attempt to put flesh on the bones of the bishops' 1985 pastoral letter, "Empowered by the Spirit: Campus Ministry Faces the Future." Where the letter was general

and theoretical, the *Handbook* is specific and practical. What's more, it has excellent ideas and suggestions about initiating contacts, promoting volunteer work on campus, planning liturgy and music, developing peer ministry, forming conscience, evangelizing, educating for justice and peace, working ecumenically (never easy in any setting!), and developing leadership for the church. The section on "spirituality" panders to an adolescent rather than an adult model of faith ("If I invite God, the-perfect-lover, as my partner...." is a sure recipe for narcissism, not growth). Other sections are more properly strategic without being prescriptive.

For all the *Handbook's* strengths, there are also weaknesses—some of them are as much the larger church's failures of resolution as those of the church-on-campus. Although the *Handbook* tries to situate ministry within the "total world of higher education," it repeats the idealized picture of the 1985 Pastoral: "Throughout its history, the church has been instrumental in cultivating the intellectual life." The inference is that the Catholic church in all its members has always done this, a generalization that overlooks some painful chapters of suppression in more than the modern era. The alienation of many cultural and scientific leaders in Western societies contradicts the idealized picture the *Handbook* asks us to accept, a schism that anyone on a campus ("secular" or not) knows and swallows daily. No one should idealize the academy in reaction, but ignoring the split that virtually defines academic culture is a weakness, both in the church and in the *Handbook*.

Second, the *Handbook* tries to have its cake and eat it too when it speaks of the "prophetic yet reconciling voice" of campus ministry and its role in building the "wisdom community." In fact, by speaking of both

church and academy as "two wisdom communities," the authors seem to be trying to bridge the divide I just described. But, to presume that the concerns of "prophecy" (especially when justice is concerned) and those of "wisdom" will be the same fuses two very different modalities both on the biblical horizon and in contemporary culture. Prophecy and wisdom make valid claims, but they are not the same ones. Nor does the church today have a corner on the market in either area. The *Handbook* does not speak of the church's need to listen and learn from universities and their constituencies, does not acknowledge that they, too, are a province where the Spirit acts without waiting for permission.

Finally the *Handbook* does not point to some of the unanticipated consequences that flow from the promotion of lay leadership in campus ministry and the larger church's reluctance to benefit from it. The creativity of campus ministry can subvert what remains of the preconciliar Catholic subculture. This may not always be so desirable, but the future of church leadership will not be what it once was. How the church at large accepts the challenges presented by successful campus ministry is the unstated outcome of what the *Handbook* chronicles. Campus ministers who have worked for "excellence in liturgy, preaching, and music" and have promoted "new styles of leadership and ministry that no longer depend solely upon ordained priests" can testify to multiple cases in which student leaders upon leaving school have been refused any role in parishes whose clerical leaders do not want competition from up-pity laity. Having enfranchised these baptized, campus ministry has created ecclesial monsters.

If they are not permanently alienated by a still-resistant episcopal leadership and by a younger, more

conservative clergy, these lay leaders threaten to subvert the hierarchical order on which the immigrant church's subculture thrived. In their rigidity and their pretensions to ontological-change-through-ordination, such clergy seek to keep Catholics in the very ghetto out of which any campus ministry worth its salt has

coaxed them. For the *Handbook* to engage in a prophetic challenge to church leadership on this neuralgic issue of listening to the laity would probably have meant biting the hands that fed its authors. Yet, this is the dangerously creative work that campus ministry, at its best, is engaged in today.

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The gift that so many of the laity, and the Spirit that moves them, bring to the renewable life of the people of God is the gift of subverting the clergy's insistence on their privileges. The church order that is aborning is yet in the future, but its seeds are being sown (even if the outcome of the growth will remain in doubt for some time) in places where the laity is truly "empowered by the Spirit." □

Reverend Paul E. Dinter was director of Catholic Campus Ministry at Columbia University and Barnard College from 1973-1988. He is presently associate professor of New Testament at the Maryknoll School of Theology, Maryknoll, N.Y.

GRACE IN ACTION

Mary O'Neil Good

A TIME OF AWAKENING: The Young Christian Worker Story in the United States, 1938 to 1970

Mary Irene Zotti

Loyola University Press, \$24.95, 333 pp.



observe. Judge. Act. This basic tenet of the Young Christian Workers' Movement (YCW) shaped the

lives of several thousand young adults during its thirty-year existence in the United States. Its methodology of formation through action involved observing a situation, judging it by the standards of the Gospels, and acting to restore all things in Christ. Its members were about the business of transforming the world, action by action.

Joseph Cardijn, a Belgian priest, observed in the first decades of this

century that young workers in his country were leaving the church in large numbers. His response, to train them to be Christian leaders in their places of work, was the beginning of the Young Christian Workers. Though very successful in Europe, Cardijn felt that YCW would have to exist internationally to effectively reorder the secular world. Transplanting and adapting a European organization to American soil was a slow and arduous process. It took nine years from the first tentative meetings (in 1938) for the Young Christian Workers to begin in earnest in the United States.

Mary Irene Zotti records the people, events, successes, failures, heroes, and villains that comprise the history of this important movement in Catholic Action. When Americans were preoccupied with the threat of communism during the 1950s, YCW terminology made many people suspicious of it. "Jocists" belonged to "cells" organized under a "central committee" and worked to influence their "milieu." When I left home in 1959 to work full-time for the YCW national office in Chicago, my mother, afraid our Brooklyn neighbors would think I had joined a Communist organization, told people I was working for the YMCA. Even the assurances of our chaplain, Daniel Berrigan, S.J., could not assuage her doubts. But fortunately for me, in those days what "Father said" carried more weight than a mother's personal or ideological concerns.

The U.S. church was divided on the merits of the YCW. Many bishops, not approving of YCW's views on social reform, thought the movement was too radical. But there were exceptions: Cardinal Samuel Stritch of Chicago gave the YCW (as well as Young Christian Students [YCS] and Christian Family Movement [CFM]) a home and assigned Monsignor Reynold Hillenbrand to

serve as national chaplain.

Monsignor Hillenbrand's conviction that Catholic Action was a moral imperative and his love for the liturgy became the foundations of the American YCW. He emphasized the social encyclicals as necessary and relevant for Christ-like living. Every meeting contained gospel and social inquiries that required studying (for example, an encyclical, labor laws, a bill in Congress, a United Nations report), and concluding in some action. What an education! What formation!

Priests, in the role of chaplains, were essential to the YCW. A serious commitment of time and attention was required of them. No meeting took place that was not prepared in advance with, and attended by, a chaplain. They worked with individuals on personal spirituality and leadership formation. Laypersons were recognized as having their own important work to do in the Lord's vineyard.

This book is a witness to grace in action. We meet giants in Catholic Action along with ordinary young women and men. I thought everything was pretty okay with the world when I sashayed into my first YCW meeting. I easily managed my first action, which was to choose two friends at work with whom I could talk about my faith. Little did I realize I was establishing a "team" and would begin to see the world around me through new eyes. Each step required more knowledge and know-how; each step gave me new abilities and confidence. We eventually attempted to establish a union (thwarted when management painted the ladies' room—pink at that!).

Mary Irene Zotti shares her own understanding and commitment to a YCW way of life. She tells the stories of those she knew or met along the way. We learn that Pius XI and Pius XII encouraged Cardijn; John

XXIII elevated him to cardinal and he participated in the preparation of the Decree on the Apostolate of the Laity. Letters, minutes of YCW meetings from New York to Chicago, talks, newsletters, and conversations with former members fill out the picture.

Each chapter concludes with quotes from former YCWers about their experience and its continuing impact on their lives. The book ends with the results of an informal survey taken by the author (610 former members responded). Many YCW members went on to get college and advanced degrees in order to be in positions of influence. Some became involved in politics and labor unions. After its heyday as a national movement in the fifties and early sixties, YCW along with many other movements and groups suffered a sad demise in the upheaval of the sixties.

Does its observe-judge-act methodology offer possibilities to the United States as we approach the twenty-first century? A part of me is skeptical: the times are so different; young people don't go to church; the problems of homelessness, hunger, race relations are too complicated; there are already plenty of parish ministries that need help; Catholics are all over the map politically; Catholics don't agree on issues anymore; the church is divided; there's a shortage of priests; politics are controlled by big interests; the economy is messed up; unemployment too high; etc., etc., etc.

Yet another part of me wonders whether some version of YCW might be just what our times need. Maybe young adults today would be eager to learn how to connect their faith to the rest of their lives. The YCW prayer includes the words "....May Your kingdom come in all our offices, workshops, factories, farms, schools and in all our

homes...." These are the worlds that lay people are called to transform. The observe, judge, and act method is a proven way to do it. □

Mary O'Neil Good continues to observe, judge, and act in New York City. She is on the staff of the National Pastoral Life Center.

BOOKNOTES: FAITH & WORKS

Karen Sue Smith

Readers familiar with Parker Palmer's much discussed book *The Company of Strangers*, which stressed the public nature and public obligations of the church, will find his latest volume much more personal in content and style. *The Active Life: A Spirituality of Work, Creativity, and Caring* (Harper & Row, \$15.95, 160 pp.) is a creative byproduct of Palmer's attempt to make sense of the ancient tug-of-war between action and contemplation. He doesn't regard that relationship as one to be kept in balance like a seesaw or held in tension like a guy wire. Instead, Palmer likens it to death and resurrection, making the descent into contemplation sound, at the very least, downright dangerous. As Palmer tells us more than once, he has suffered lapses of terrible depression and can offer no guarantees for fellow travelers.

What he does offer is a model, an imitable way of using stories as the focus of contemplation, going over and over each one until its layers of meaning become clearer, if not fully clear. And what stories! There are a few select, still fresh tales by Chuang Tzu and Martin Buber, two

familiar stories about Jesus (the desert temptation and the multiplication of the loaves), and a poem by the contemporary Guatemalan teacher Julia Esquivel called "They Have Threatened Us with Resurrection."

These stories are immediately engaging. Which one of us hasn't felt like the angel in Buber's story, who wanted to rid the world of human suffering and to that end had the temerity to ask God for permission to intervene? The result: false hopes and worse misery. Why? Because human suffering cannot and, here's the rub, *ought not* be eliminated in this world. How can we ever grasp the paradoxical truth about life—that death is the necessary prerequisite? Or about hope—that, although it is a gift, it is always hard-won?

Palmer's reflection on this same



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story also turns to the role of God, who, by allowing the angel to fail becomes an accomplice (or worse) to the disaster. Palmer concludes that God has "the same unfulfilled yearnings" as we do; that God "experiments, succeeds, fails, changes, learns, suffers," takes risks, and needs other people. This is hardly the traditional image of omnipotence and omniscience, yet it calls to mind Jesus' question to Peter—"Do you love me?"—and casts it as anything but rhetorical.

In his explication of "The Woodcarver," Palmer comes closer to the pressures of the active life most of us experience at work, though he exaggerates them. It would be hard to imagine a greater pressure (greater even than the dread deadline) to produce a satisfactory piece of work than the one the woodcarver faced: a royal command on pain of death. Yet it inhibits not one bit the carver, who, recognizing the stakes, takes deliberate steps to ensure his inner serenity. Only then does he find the perfect tree and create a much admired masterpiece.

I highly recommend *A Virtuous Life in Business: Stories of Courage and Integrity in the Corporate World*, edited by Oliver F. Williams and John W. Houck (Rowman & Littlefield, \$18.95, 185 pp.), a selection of essays from a symposium sponsored by the Notre Dame Center for Ethics and Religious Values in Business. Don't be put off by the book's excess of prefatory material, which ought to have been placed at the end. The book is not only valuable, it is readable and gets progressively better, featuring three sterling chapters toward the end. The first of these, chapter 6, is a straightforward account of the *Exxon Valdez* oil spill off the coast of Alaska in 1989. This brief documentary is unadorned with

editorial comment. Having positioned the essay midway through the book, after several essays applying "virtue ethics" to the problems of business, the editors must have felt that it needed no comment. It does stand alone and as it can be used by teachers, discussion leaders, and environmentalists. Still, I found myself looking for an analysis of the ethical dimensions to the story.

Chapter 8, "The Business of Storytelling and Storytelling in Business," by Dennis P. McCann, is particularly ambitious. It contains a compelling critique of an earlier Houck and Williams book called *Full Value*, a groundbreaking look at Christian ethics and business, which McCann appreciates but also faults for its "evangelical bias." McCann doesn't stop there. He uses four contemporary secular narratives to demonstrate the more full-bodied approach to ethical issues he espoused in his critique. It sounds unnecessarily complicated, but he further compares these with classical examples—Mary's *Magnificat*, the Exodus, the *City of God*, and Augustine's *Confessions*. It's a bit like Alice traveling down the rabbit hole: the reader actually begins to see a much more complicated, and probably truer, picture than before the trip.

The final essay, "The Moral Theology of Silas Lapham" by Thomas L. Shaffer, uses an in-depth look at William Dean Howells's fictional character to expose two common mistakes among business ethicists: assuming from the start that business is morally destructive, and treating successful figures in business as members of a priesthood. Bemoaning the lack of business heroes, Shaffer describes Silas as one who practices the virtue of the "middle way." It is such a good read that one is drawn to Howells's own book.

William E. Diehl, a retired director of sales for Bethlehem Steel, is the author of *The Monday Connection: A Spirituality of Competence, Affirmation, and Support in the Workplace* (HarperSanFrancisco, \$15.95, 200 pp.) Diehl is a Lutheran layman who asks his readers to consider how the faith they express on Sunday is exercised during the week. This is what he refers to as the Monday connection. Work, as the author uses it, includes both paid and nonpaid activities.

The most valuable chapter is the one on competence. It begins with the true story of a veteran pilot who successfully landed a severely damaged plane. Even after nine passengers had been sucked through a hole in the plane's side as a piece of the fuselage ripped off in flight, the pilot skillfully saved the rest of his passengers. His response upon landing was cryptic, "I was just doing my job." That may seem excessively modest, an echo of what the woodcarver in Chuang Tzu's story said to admirers of his bell stand, yet Diehl makes it his bottom line: the first requirement of the Christian at work is to perform one's job as well as one can.

While Diehl frankly admits that not all work can be considered ministry, he argues that Christians ought to keep the list of forbidden occupations (drug trafficker, porno queen, etc.) short. The goal is inclusive, to connect as much work as possible to one's life of faith.

Diehl describes the ministry of "presence" in the workplace, i.e., being attentive to the personal needs of colleagues and subordinates, which may sometimes lead to other actions: pressing for changes in personnel practices, such as discriminatory hiring and promotion. Overall, his approach is pragmatic and patient, urging nonconfrontational

styles of persuasion whenever possible. Boldly, he acknowledges the issue of salaries, especially the enormous gaps between some workers, managers, and executives. He asks "Is Lee Iacocca's \$16 million a year in compensation worth the equivalent of one thousand teachers or nurses?" fully aware that most executives would argue that it is.

Diehl emphasizes the positive potential of competition, arguing that cooperation is not always a superior value. His business experience leads him to acknowledge that government may have to oversee that competition is open and fair, but that does not weaken his endorsement of competition.

His most original idea is that churches sponsor support groups for members of various occupations. One format he has found helpful is a monthly meeting at which one member presents an actual case from the workplace for group discussion.

The Christian at Work in the World and *The Spirituality of Work*, two different series (the former are books, the latter pamphlets) published by ACTA, deserve mention. *The Christian at Work* series now has four volumes in print. The two I have read are collections of first-person stories. *Of Human Hands* (Gregory F. Augustine Pierce, ed., \$8.95, 124 pp.) contains testimonies by members of various occupations, from computer developer to artist, and personal descriptions of how each tries to make the Monday connection. Many of the chapters are reprinted from a *Commonweal* series on faith and work that readers may remember. *Caretakers of Creation* (Patrick Slattery, ed., \$8.95, 118 pp.), in the same format and style, is a collection by Christian farmers. The two latest volumes concern law enforcement

officers and teachers.

The Spirituality of Work pamphlet series (\$2.95 each, less than 50 pp.) now includes nurses, business people, homemakers, teachers, and lawyers. While each of these is written by one author whose aim is to link the sacred with the secular, anecdotes and quotes sprinkled throughout lend a personal touch. For example, "How can a lawyer ever find God in the rough and tumble environment of a county court system, a downtown office firm, an arbitration board, or amid the hundreds of phone calls and letters coming into the hectic office?" One lawyer sees the law as "a service profession," another entered it "in order to change society." This booklet brings up a host of other questions on the spirituality of practicing law, including the "mommy track" and the expectation of spending very long hours on the job if one is to succeed.

Tim Unsworth is responsible for *Upon This Rock: The Church, Work, Money, and You* (ACTA Publications, \$8.95 paper, 119 pp.). While this presentation of the church's social teaching might seem elementary to some *Commonweal* readers, the book is intended to be used as a primer for adult education. Originally published as a series in *Salt* magazine, the book is a collection of articles, each followed by two

pages of group discussion questions and suggested activities prepared by Jean Unsworth. The result is a lively, basic survey course.

What parishioner do you know who would race to pick up an article on usury? feudalism? or child labor? All these topics are treated here. Nevertheless, Unsworth's clarity and talent make the book's brisk surveys of history interesting, informative, and relevant. His views are balanced, too. For example, he gives the church mixed marks for its support of labor unions because he includes its resistance to organizing within its own institutions, yet he notes that the U.S. hierarchy has been more supportive than the hierarchy in many European countries.

Along with the important ideas and events set out in journalistic style, the book contains interesting trivia: Where does the word boycott come from? From Captain Charles Boycott, "a ruthless land agent in Ireland, who was ostracized by his serflike victims." What invention led to fixed working hours? The pendulum. Why did the garment workers withdraw from the CIO? John L. Lewis endorsed Willkie for president. What was Mother Jones's real name? Mary Harris. □

Karen Sue Smith is editor of Church magazine, published by the National Pastoral Life Center, New York, N.Y.

CONSCIENCE FIRST, TRADITION SECOND A Study of Young American Catholics

Patrick H. McNamara

221 pages • \$16.95 paperback • ISBN 0-7914-0814-0

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(Russell W. Gibbons, continued from page 10)

they are fighting harder than ever for their jobs." The city's mayor joined an estimated 15,000 who canceled their subscriptions to the *Press*. Critical to the abortive two-day publication termination, however, was the absence of any significant advertising. Pittsburgh department stores and food chains, knowing the depth of community support for the strikers, ignored the "scab-produced" editions.

The Pittsburgh newspaper face-off reflects the crunch on daily print publications in a diminished market, but also an aggressive stance by the parent Scripps Company, a Cincinnati-based media conglomerate which is the nation's eighth-largest newspaper publisher. The *Press* is one of the largest of its nineteen daily properties (Scripps also has ten television and five radio stations).

According to the *Wall Street Journal*, Scripps is now "playing hardball with organized labor" and is investing in a costly strategy of replacement workers, expanded security, and even out-of-town publication to wait out the union. They are publishing a four-days-a-week shopper written without bylines by newspeople who remain on the payroll (a Guild contract was rejected by newsroom staff last year). The *Press* went to federal court August 4 to challenge Pennsylvania's antistrikebreaker law. But the attempt to overturn the twenty-year-old Pennsylvania Strikebreakers Act was rejected on August 15 by United States District Court Judge Donald Ziegler. "This is not going to be resolved in the courts," said Joseph Molino, president of Local 221 of the Teamsters.

The ultimate irony of the Scripps confrontation with its workers was that the region, with its long and deep labor organizing heritage, had just completed commemorating the centennial of the Homestead Strike. That classic confrontation marked the bloody battle won by labor against the hired Pinkerton security agents of Andrew Carnegie on July 6, 1892—only to lose the war with the arrival of the Pennsylvania militia. As a result, unionism in the steel industry was suppressed for more than four decades.

"That battle was over replacement workers," says Pittsburgh labor lawyer Jay Hornack, "and here we are one hundred years later with the management people who believe that is an appropriate, ethical tactic." A comment by Rosemary Trump, the president of a service employee union and one of the area's most respected labor leaders, and co-chair of the committee that commemorated the Homestead Strike Centennial for five days earlier in the month, may have cut to the real issue as understood by most Pittsburgh people.

"The *Press* and the parent company who are really calling the shots have totally lost the war for the 'hearts and minds' of local people," Trump said. "They have been rejected by their own advertisers, by the city and area politicians, and by their subscribers. Now they see the possibility of a conservative judiciary providing them the opportunity to again publish nonunion. They have absolutely no lines into the community which any good newspaper should have."

Earlier in July, Yale historian David Montgomery had told the Homestead celebrants that the commemoration "entails more

than just romantic nostalgia. The men and women who fought for hearth and home in 1892 provided a lesson as important for our age as it was for their own. A society which celebrates economic growth at the expense of community values and decent standards of life for all...makes its people the victims of whatever prosperity it experiences."

Homestead became a symbolic watershed for labor in the twilight years of the nineteenth century, one of many violent confrontations that signaled the supremacy of concentrated capital and its reliance upon the armed force of the state in labor disputes. How labor can define itself in the *Press* dispute may hold some insight into the future of unionism in an era where the erosion of good jobs in the private sector has depleted much of the ranks of organized labor, and which may now be cutting into the middle class that once saw itself as apart from traditional workers. □

SCREEN

A TWO-BAGGER & A BUNT 'PATRIOT GAMES' & 'LEAGUE'

Great thrillers, like *The Thirty-Nine Steps*, contain comedy, pathos, and romance as well as hair-breadth escapes, but merely good thrillers aren't so various. Their only aim is to excite and any element that won't contribute to the excitement is excluded. Great thrillers work us over in many, sometimes contradictory, ways. Good thrillers are efficient and monomaniacal.

Patriot Games is a good thriller. Its director, Phillip Noyce, is utterly ruthless. He is like a ship's captain who will tolerate neither excess cargo nor stowaways. Everyone and everything must contribute to the trivial and irresistible goal.

Are the members of ex-CIA agent Jack Ryan's family given tiny humanizing traits? Yes, but that's not real characterization at work, making us care about these people as people; it's only trickery designed to animate these mannequins just enough to make us queasy when an I.R.A. splinter group, enraged by Ryan's intervention in a terrorist kidnapping, begins menacing them.

Does that shot of a house seen against the Irish skyline appear startlingly beautiful, perhaps too much so for an action film? Don't worry, the beauty is soon infused with menace as I.R.A. gunmen enter the shot to kill the house's occupant, and the visual splendor becomes an ironic comment on the ugly violence to follow.

Does a lap-dissolve from Jack Ryan's troubled countenance to the hate-filled face of his mortal enemy, terrorist Sean Miller, suggest some spiritual parity, some moral equivalence between CIA man and terrorist? Of course not! Noyce isn't trying to turn Tom Clancy into John Le Carré. There is an *emotional* parity, of course: Miller is trying to avenge his brother's death at the hands of Ryan; Ryan is trying to protect his wife and

daughter from Miller. Both are family men whose love drives them to violence and both are using the high-tech machinery of their one-time masters—the I.R.A. and the CIA—for their personal ends. (Hence the movie's ironic title.) But shared emotions and techniques don't keep Ryan from being the hero of this movie or Miller from being its villain. The lap-dissolve merely drives home the antagonism between good and evil without suggesting that the moral borderline is being blurred.

One much-remarked-upon scene, Ryan watching on a monitor the aerial view of a terrorist camp's destruction, has reminded critics of the video game appearance of the televised Desert Storm operation. And it is chilling—or should be, at any rate—to see human lives represented by just so many electronic circles bleeped into nonexistence as the unseen, unheard bombs fall. But the morality of thrillers like *Patriot Games* is controlled by your visceral reactions. The chill produced by this sequence doesn't begin to equal the concern we feel for Ryan's daughter when she is almost snuffed by terrorists in a highway attack. She is a little girl screaming in close-up; the bombed terrorists are electric lights. In thrillers, even more than in most other types of movies, surface rules. Philip Noyce swims very strongly in very shallow waters.

But dispensing with moral complexity doesn't necessarily lead to cinematic crudity. Noyce is deft, not blunt. He scares but he doesn't pound us. He makes only two missteps and I'm grateful for one of them: Richard Harris, as an I.R.A. fundraiser, is allowed to give a performance of such glinting suggestiveness and sinister charm that many viewers may momentarily wish that the film were about him rather than Ryan. This is unfair to Harrison Ford who has his marching orders—chin up and glower!—and follows them. But soon Harris is out of the picture and it's back to the puppets.

The other misstep is less gratifying. The entire last action sequence—a speedboat duel—is so outlandish that the viewer's suspension of disbelief loses its suspension. But, until then, the movie had me in its grip. In fact the penultimate scene—a battle in a darkened house—got me so keyed up that I pulled the armrest off my seat and was obliged to sneak out during the closing credits before the ushers could discover my vandalism. After all, why should I pay for the damage? It's all Phillip Noyce's fault.

A *League of Their Own*, about women's baseball promoted as a novelty in 1943 while the male players were away at war, is skillfully shot. It's fast, varied, agreeably raunchy, beautifully lit by Miroslav Ondricek, and it features a performance of uncanny equilibrium by Geena Davis. Sometimes it's even moving, as when the coach played by Tom Hanks, a broken-down, alcoholic ex-star, mutters, "How did I ever get so useless so fast?" But since *A League* is supposed to be a baseball comedy with some insight into what has and hasn't been possible for women in American society, the movie disappointed me for two reasons.

First, baseball itself is scanted by the moviemakers. We see a swing, a catch, a slide (Madonna again and again diving toward

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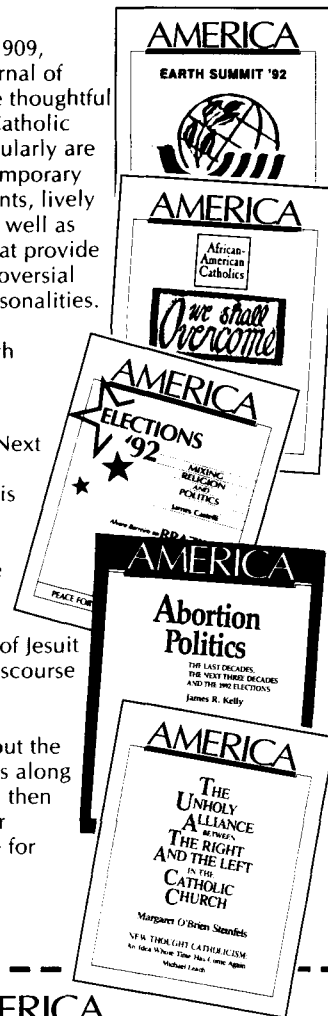
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home head first—was the same shot recycled?) followed by news headlines telling us how the team is doing. This isn't baseball, it's montage. For the rest, we are treated to behind-the-scenes squabbles, romances with townies, troubles with the crooked coach, and various hijinks. We might as well be watching a comedy about traveling show girls bossed by a rummy road manager.

Second, this movie written by men, Babaloo Mandel and Lowell Gantz, and directed by a woman, Penny Marshall, is ambivalent in its attitude toward women. Not creatively, thought-provokingly ambivalent but confusingly, offputtingly so. Of course we are shown how the league owner tries to exploit the femaleness of his players for sex appeal. And of course parallels are drawn between the players and their "Rosey the Riveter" counterparts on the work force, free to work while the men are soldiering, doomed to domesticity when the males return. But although this movie keeps flaunting its feminist credentials, it keeps burning them, too. Repeatedly, homely women are mocked in this movie. And it's not merely that we are shown insensitive men mocking them; we are encouraged to laugh at them. When Tom Hanks, sodden with booze, lurches out of sleep, kisses his team's ugly chaperone, then starts back aghast at not having bussed the beauty of his dreams, the moment is staged in such a way that the audience will laugh only at the chaperone. Marshall is a very skillful director so the neanderthal laughs do come, but why should they all be at the expense of an elderly woman when the Hanks character, unshaven and reeking, is at that moment even more physically repulsive? I am not trying to be more feminist-than-thou. Making fun of angular spinsters is in line with a comedy tradition that goes back to Plautus, if not Aristophanes. But *A League of Their Own* is so obviously reaching for a Capraesque sweetness that such moments as that kiss undermine the moviemakers' more generous impulses. And the cheap shots tie in with the lack of love for baseball evinced by the movie. When a particularly homely player finally fulfills herself, is it through her playing, her super-power-hitting? No. It's by getting drunk and wild enough at a roadhouse to attract the attention of a local boy who will later marry her.

At the end of the movie Geena Davis, retiring from the game, informs a friend that it's not the sport she'll miss most of all, but the company of her fellow players. That, I suspect, is how Penny Marshall wants the audience to feel. She doesn't want us to remember her characters as baseball players but simply as lovable women who happen to be playing baseball. But the movie isn't expansive enough for such an appraisal. The plot runs on rails; will the rival sisters played by Geena Davis and Lori Petty face off in the climactic game? Of course. Will the one with the inferiority complex overcome her inhibitions and reach for victory? What do you think? And all the other characters, with the possible exception of Geena Davis's, aren't multidimensional. Hanks is defined by his drunkenness, Madonna by her sluttishness, another by her solicitude for her brat of a son, another by physical ugliness, Davis's sister by her inferiority complex, and so on.

It's really neither sport nor affection that fuels *A League of Their Own*. It's schtick.

RICHARD ALLEVA

STAGE

'DREAM' IN A RAIN FOREST SHAKESPEARE IN RIO

I went to Brazil hoping to see some of the more elusive mammals in the Atlantic rain forest, and I did see two different groups of golden lion tamarins in the wild. What I never expected to see was a remarkable production of *A Midsummer Night's Dream* in Rio de Janeiro. It was called *Floresta Amazonica*, the wood outside Athens having been changed to the Amazon forest, and one of our host tamarin experts suggested that it was probably the first ecological production of *Dream*. It did open about the time of the Earth Summit. A complex and beautiful production that employed 200 professionals, most of them not on stage, it was the brainchild of Lucelia Santos, who not only produced but played Puck. She persuaded Werner Herzog to direct it. Herzog has apparently made his peace with nature, which he publicly denounced after the fatalities that occurred when he was shooting *Fitzcarraldo* on the Amazon, for an epigraphic line of his ("When the forest dies, dreams die too") appears in the program in German, Portuguese, and English. Although the filmmaker had never directed a play before (in fact he claims to have seen only four plays in his life, all of them bad), he and his Brazilian codirector (Marcio Meirelles) have created a highly imaginative production which sticks close to Shakespeare's text—at least to the order of scenes—but weaves a highly theatrical web around the familiar work. They are greatly helped by the designers of sets, costumes, and lighting, who, like the directors, come in pairs—one German (or Austrian), the other Brazilian.

The play—or its atmosphere—begins before one enters the Teatro Joao Caetano. Giant fallen trees (ersatz, I hope, although Herzog knocked down real trees enough a decade ago for *Fitzcarraldo*) lie on the lawn, and one graces the roof of the theater. These are mere indicators; the forest inside is more functional. A tangle of trees and flowers and vines reaches halfway round the auditorium with gaps through which actors can pass and sound equipment can send out the grunts and screeches of invisible animals and birds. In the scene in which Puck leads Lysander and Demetrius astray, the actors keep reappearing out of this forest, Lysander swinging in on a vine, Demetrius (perhaps because the actor playing him is less athletic) running in trailing a vine as though he has just landed offstage.

The play opens with a filmed sequence: *Amazônia 2050*. Seen from low-flying plane, cut and burning sections of the rain forest convey manmade desolation, a vista which is as beautiful as it is appalling, like the art photographs of oil slicks published a few years ago. Then, since this is not 2050, the words "But we can still dream" appear on the screen, and film gives way to stage. In the dimly lit forest, bizarre creatures appear—mutant, perhaps, certainly strange amalgams of insect, bird, and

animal. It is a fascinating image which may have been intended as another warning or a confirmation that we have moved into a dream or a suggestion of the exotic richness of the fauna of the rain forest. The stage goes black, and when the light comes up again, the play proper begins.

Hippolyta strolls in—a pretty woman in a light summer dress—and, sitting down alongside a stream, she dabs water on her neck and chest. This business has nothing to do with Shakespeare's opening scene between her and Theseus. It is a signal to the audience that there is real water on stage, for when Puck makes his first entrance he bursts out of the stream, a lizard of some kind, an energetic performer in a wet suit, black with spots. It is with Puck and his fellow fairies that the production is most inventive. In Shakespeare, the night belongs to the fairies and, in terms of the plot, that is true here too; but for Herzog and his associates there is a division within the fairy world, evident in the costumes between Titania (light) and Oberon (dark). Titania has large gossamer wings that seem to float even when she is still. Her followers—some winged, some not—are attractive, provocative women (Mustardseed is downright lubricious) who help make the scenes with Bottom much sexier than they are usually played; at one point, Titiana grabs his donkey's tail, from the front, pulling it through his crotch. The whole production—the humans and fairies alike—emphasizes the contention of the translator (Domingos de Oliveira) that *Dream* is "an erotic, sensual play."

In contrast to Titiana, Oberon is in black with rigid wings. My fellow ecotourists insisted that he is a dung beetle and indeed, at one point, a dung-colored ball is rolled onto the stage out of which pops the ubiquitous Puck (do not look to this *Dream* for taxonomic accuracy) and—for a nice gag—it is rolled across the sleeping Helena on its way offstage and Oberon's follow-

ers must pat her cheeks to be sure she is still breathing. The program identifies these creatures as "nocturnal beings, animals, goblins, and elves," but from their behavior—chattering, scratching, grooming one another—they appear to be monkeys; in fact, they are a talented company of acrobats (Intrepida Trupe), which means that any of them can start moving across stage, do a backward or forward flip, and continue along without hesitation.

For the most part the human characters are conventionally attractive, but the lovers' scenes really need the language for best effect, and Portuguese is Greek to me. The "rude mechanicals" are something else again. They play very broadly and often very funnily—particularly during their presentation of the "Lamentable Comedy" of Pyramus and Thisby—and most of them have identifying comic mannerisms. Snug, for instance, does an old-fashioned vaudeville stammer, which has not been heard in this country since Arthur Kopit's *Oh Dad, Poor Dad*, and he hangs onto it even when he plays Lion, roaring a most hesitant roar; Starveling scratches his behind with first one and then the other hand and then smells his fingers comparatively. Subtle, these fellows are not, but overall they work as well as or better than their counterparts in most productions of *Dream*.

At the end of the play, when lovers are properly paired and the nuptial feast at an end, when the audience is about to shake itself free of the *Dream*, there is a sudden burst of light at the back of the stage, like a flash of fire, and the characters freeze as they watch it. It is a non-Shakespearean moment that reaches back to the filmed opening. Then Puck breaks the tableau and comes forward to ask for the audience's applause. Even as we give it, the flash of fire stays with us. "When the forest dies, dreams die too."

GERALD WEALES

BOOKS

Ahead of his time & his church

recently had occasion to observe in another forum that there had been a veritable explosion of scholarly books in the field of American Catholic church history and that of the making of such books there seems, happily, to be no end.

David J. O'Brien, professor of history at the College of the Holy Cross, is one of the most prolific of the contemporary scholars who have blessed us with excellent works in their chosen field of study. His biography of Isaac Hecker, a minor clas-

ISAAC HECKER

An American Catholic

David J. O'Brien

Paulist Press, \$25, 446 pp.

George G. Higgins

sis in my view, is but his latest—though predictably not his last—scholarly contribution to the field. He is the author of six previous books, including, most recently, a history of the Diocese of Syracuse, and

his highly acclaimed *Public Catholicism: American Catholics and Public Life*.

The Paulist Fathers first recruited O'Brien to write a one-volume history of their founder way back in 1978, hoping to have the book in print by 1983, the 125th anniversary of the Paulist community. They made a wise choice in settling on O'Brien for this difficult assignment. He was surely the right man for the task. His previous research and his active involvement in a wide variety of pastoral initiatives in the United States during the past

few decades prepared him remarkably well to tell in depth and to tease out the meaning of the Hecker legacy for the post-Vatican II church in the United States. Moreover, the Paulist Fathers, who made no attempt to control O'Brien's research or conclusions, exercised sound practical judgment in giving him an extra decade, beyond their projected 1983 deadline, to complete his assignment.

O'Brien admits in his preface that he brought to his research a large measure of agreement with many of Hecker's central

views, among them his "love for America, his Catholic loyalty, and his confidence in the providence of God." Most importantly, he thought that "Hecker's optimistic affirmation of human freedom, so unusual for a nineteenth-century Catholic, offered an essential message for the modern church." To his credit as an objective scholar, however, O'Brien does not arbitrarily or prematurely prejudge the meaning of Hecker's life for the contemporary church in the United States. It is only in his epilogue that he explicitly addresses

this subject and there, in my opinion, he does so convincingly and with high intelligence.

O'Brien is also honest enough to admit in his preface that his research proved more complex than he had anticipated, for "Hecker," he says, "was a mystic, and I am not comfortable with mystical language or patient with descriptions of mystical experience." Moreover, he faces up squarely to some of Hecker's more obvious faults—e.g., a certain degree of self-indulgence and self-pity. In the same vein, he points out that in the midst of the Civil War Hecker did not reflect on the tragedy of violence and, though personally caring and sympathetic, "asked few hard questions about poverty and injustice." All things considered, however, he is convinced that Hecker "provides one important key to understanding American Catholicism, not just in his own time but in ours, when religion has become for us as it was for him, a matter of 'personal decision, constantly renewed amid perilous surroundings,' to use Karl Rahner's words."

Martin Marty, who, as a Lutheran scholar, has written the foreword to more books in the field of American Catholic church history than some of us in the Catholic community have even heard of, much less read, says in his foreword to O'Brien's book that Orestes Brownson and Isaac Hecker were "the two best known converts to Catholicism in America's nineteenth century and no doubt the two most worth studying from any of the American centuries." O'Brien, having studied both in depth, adds, for his part, that the Brownson-Hecker friendship "provides one of the great stories of American catholic church history." He tells this story better than it has ever been told before. He describes them in summary form as "Americans, 'to the manor born,' converts, strong defenders of the church, ardent advocates of American independence and nationality [who] seemed to embody the heart of the American Catholic experience, the struggle to reconcile religious faith and American identity. Yet, more than most have recognized, they became very different kinds of Catholics." In the end, they differed sharply in their understanding of Catholicism's role in the modern

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world. It would be overly simplistic, but not completely inaccurate, to say that Brownson, whose view of evangelization gradually became more and more aggressively anti-Protestant and whose view of the church became more and more triumphalistic, put more emphasis on the need to Catholicize America, whereas Hecker, to the end, put more emphasis on the need to Americanize Christianity with a view to converting the entire world to Christianity. As O'Brien puts it in his epilogue, "Isaac Hecker really wanted to convert America and then the world....His evangelization excluded both the alienation of a sectarian Catholicism, whose universal claims served mainly to isolate it from the world, and the comfort of a denomination, which left no one caring much about the destiny of the human race."

That Hecker and Brownson, so *simpatico* in their younger days, ended up not only disagreeing but to some extent actually distrusting one another, must have been painful in the extreme for both of them. O'Brien explains their disagreement objectively and with an equal measure of sympathy for both of these two spiritual giants. Ironically, he concludes, "both friends were left alone, the one to wonder why no one could share his so different version of events, the other to suffer the loneliness of a powerful guardian, useful in defense but never fully trusted not to turn his strength against the inhabitants. Both stood as prophetic countersigns to the drift of the church they loved."

O'Brien also objectively tells the bittersweet story of Hecker's less than completely happy relationship with his own Paulist community. It is an involved and painful story which, to some extent, parallels and reflects Hecker's disagreement with Brownson about the role of the church in the United States. As O'Brien puts it, "many of the problems which later beset Hecker and his Paulist community were

present at the creation. The tension between convert work and missions to Catholics, between evangelism and parochial duties, between respectability in the American world and influence in the smaller Catholic world, between nationalism and ultramontaniam, were all part of the dynamics of Paulist formation."

Comfortable or not with the mystical and patient or not with descriptions of mystical experience, O'Brien has done justice to Hecker the mystic whose restless search for God took him from the nominal

Protestantism of a German immigrant family in New York City to the elitist but profoundly spiritual transcendentalism of New England's Brook Farm to the priesthood and the founding of a new "American" religious order, with a brief and troubled stop en route in the Redemptorist Order. He was a visionary in the literal sense of the word, gifted with a profound sense of the indwelling of God and confident always in the providential guidance of the Spirit. Throughout his life, with all its ups and downs and despite its many

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REVIEWERS

MSGR. GEORGE G. HIGGINS, currently an adjunct lecturer in the department of theology at The Catholic University of America, is a longtime observer of and adviser to the labor movement.

disappointments, he was convinced that "The future triumph of the church...would come not when enough people went to church or accepted the authority of the pope, but when enough people, through the church, came to such an intimate relationship with God the Holy Spirit, dwelling in the human heart, that they would unself-consciously worship, praise, and serve God in every area of their lives, spontaneously, without surrender of their human aspirations, without the loss of integrity, without a segmentation of life into the church and world, religion and society, piety and politics. It was a radical vision, one that implicitly at least called Catholic and non-Catholic alike to conversion."

O'Brien, who himself clearly shares this vision, is persuaded that the Hecker legacy, though not easy to appropriate, has been validated in large measure by Vatican II. He does not pretend, of course, that Hecker's legacy provides us with ready-made answers to contemporary problems. To the contrary, as noted above, he points out that Hecker, "the premier American spokesman for the bourgeois age of the Catholic church," was a man with many faults and that his "mystical Christianity and his focus on the interior experience of God too often allowed him to skim over problems and at times led to a certain self-centeredness and self-pity." And yet, as O'Brien rightly concludes, "if the bourgeois liberal era in history and, delayed, in the church were not of themselves a full response to the Spirit, neither is any other." O'Brien's parting counsel is that "in the memory of Isaac Hecker Catholics can celebrate not their past achievements but their present possibilities." □

CORRESPONDENCE

(Continued from page 2)

Quayle was right in identifying the TV character "Murphy Brown" as an influential role model for impressionable viewers. Such media-created personae are forming another generation. And we're not talkin' Mother Teresa and Oscar Romero; we're talkin' Madonna and Rambo. God help us.

BILL McTAGGART

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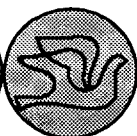
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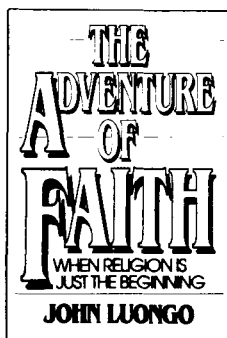
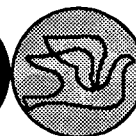
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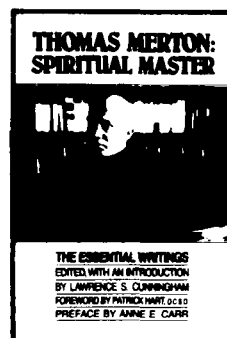
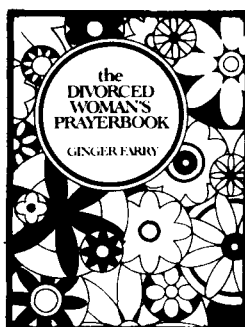
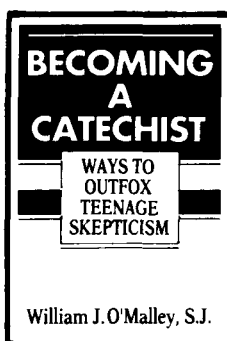
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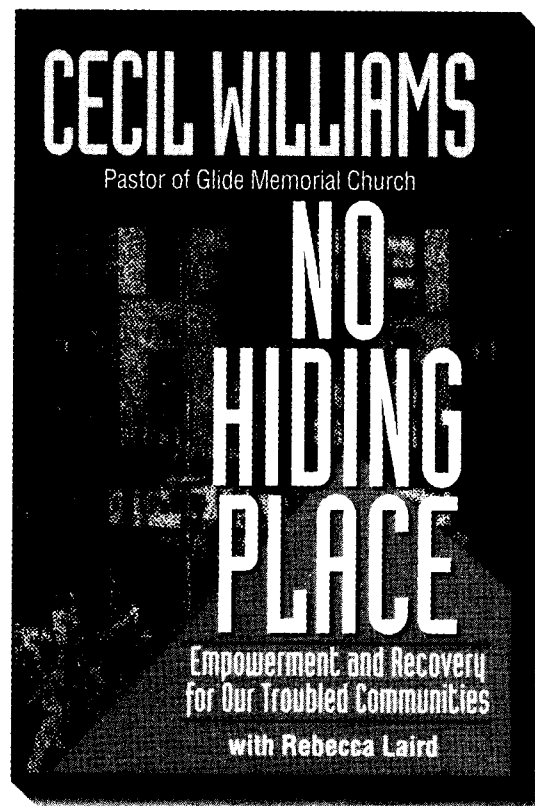
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